THE GLORY of CHRIST VINDICATED;

IN THE

Excellency of his PERSON, RIGHTEOUSNESS, LOVE, and POWER:

BEING

An Explication of the Myſtery which was kept Secret ſince the World began.

Wherein the Doctrine of the HOLY TRINITY is manifeſt in the Glory-Man, the LORD JESUS, and that bearing the Filth of Sin, in his Sufferings, was Part of the Atonement he made to GOD for the Elect.

It is likewiſe demonſtrated,

That an Intereſt in CHRIST is founded alone upon the free, abſolute Love of the FATHER, SON, and SPIRIT:

PROVING

That their free Grace-Union, according to GOD's Ancient Settlements of their Supreme Relation to CHRIST, was never deſtroyed by their natural Relation and Fall in *Adam*.

To which is added,

The Spiritual Operations of the HOLY GHOST, as the immediate Spring, Life, and Source of all Practical Religion.

The Whole containing,

A conciſe, and comprehenſive Anſwer, to a Book entitled, The *Saints Treaſury*; Or, CHRIST *the moſt Excellent*.

Wrote Originally by JOSEPH HUSSEY, *Miniſter of the Goſpel of* CHRIST, *at* Cambridge, *and now faithfully abridged.*

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from William Goodell

J. Kemp

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GLORY of CHRIST

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THE INTRODUCTION.

WHEN a ſhort Treatiſe of Brother *Hunt*'s was brought to my Hand, I found it entitled the *Saints Treaſure*; I read it over, and thought that my Brother *Hunt* had made ſome Improvements in Soul Experience, and Doctrinal Knowledge; but, in examining the Treatiſe, three or four Times, I found, that upon the true Foundation, he had built Wood, Hay, and Stubble, and jumbled baſe Stuff, among precious Truths. Being willing to ſift the Chaff, from the Wheat, ſeparate the Precious from the Vile, I have endeavoured by the following Abridgment and Remarks to take off the Vail of Darkneſs and Ignorance, that hid the Glory of CHRIST the moſt Excellent.

THE INTRODUCTION.

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CHAP. I.

I ſhall now defend and vindicate the Glories;

1. *Of the Perſon of* Chriſt.
2. *Of the Love of* Chriſt.
3. *Of the Sufferings of* Chriſt.
4. *Of the Righteouſneſs of* Chriſt.
5. *Of the Blood and redeeming Efficacy.*
6. *Of the worth of* Chriſt.
7. *Of the Poſſeſſions of* Chriſt.

FIRST, Mr. *Hunt* ſays, "That the divine nature of *Chriſt*, is "ſhadowed out unto us, by the metaphor of the Roſe, *Chriſt*," mentioned, *Cant.* ii. 1. *I am the Roſe of Sharon.* In anſwer, I would obſerve, Firſt, that the divine nature of *Chriſt* is GOD, a ſubſtantial perſon in the Godhead; and can *God*, who is an immaterial ſubſtance, be ſhadowed out by a roſe, or any material reſemblance? it is a dark conception of the divine nature, to *Shadow* out *God*, who is an infinite being.

Second, It is only as *God* is known, and related to us in *Chriſt*, that he *ſhadows* out himſelf unto us; it is in *Chriſt*, by reaſon of *Chriſt* being in our nature, and of *God*'s promiſe, of old, to ſend *Chriſt* in the fleſh to us in our nature: Indeed *God* is ſaid, in ſcripture, to have a face, eyes, hands, and bowels, &c. Not that, when *God* ſpeaks of himſelf, by theſe, and other human parts, they are really the divine nature, as the *Anthropomorphites* fancied, but they are the declaration of the human nature of *Chriſt* as it ſtands in union with *God*; mouth, arms, and ſoul, face, eyes, and hands, are not to be aſcribed to the divine nature, as Mr. *Hunt* does in page 74, calling them "his comely parts;" but to our nature, as it ſtands in union with *God*; nor is it meerly ſpoken, as ſome would obſerve, that it is *God* condeſcending to our capacities, but it is *Chriſt* manifeſting himſelf to us, as *God*'s meſſenger, as the father's ſervant, as the ſon of man.

Third, The metaphor, *I am the roſe of Sharon*, can be ſpoken of no perſon in *God*, abſtractly, but of *Chriſt* as the ſon of man, or as *Chriſt* the anointed of *God*; as the word *Chriſt* ſignifies the unction of the *Holy Ghoſt*. When *Chriſt* received the ſpirit, with-

without measure, it fell upon *Jesus* of *Nazareth*, the human nature alone being the subject of receiving the *Holy Ghost*; for I know of no metaphor, or shadow, that *God* is set out unto us by in scripture, to shadow out the divine nature, or his infinite perfections; but to shadow out his grace to us in the flesh of *Jesus*; for, without the vail of *Christ*'s flesh, our God is a consuming fire; we can hold no communion with God's essence and perfections, but as it is revealed in *Christ*; and therefore, it is the *Holy Ghost* leads us to him, as mediator, by shadows and metaphors, which points him out as man: Some shadows, or glasses, represent him more to us than others, as there is more in him, to us, as he is a bridegroom, a husband, than as he is a shepherd, or a shield. All his works of nature, grace, and glory, being settled in subserviency to his praise, under this settlement of *Christ*, from everlasting, as the head of the church, *Prov.* viii. 23. 24. to be made manifest in time. Then he ordained us men, and presented a number of them to his Son (* set up the Man Wisdom) then ordained their creation, under one common head of a promiscuous multitude, children and strangers, yet both without sin; then ordained the fall of every one of them under their common head of nature; then ordained the restoration of the children by this Elder Brother, and passed by all the strangers, or such whom he never appointed to acquaintance with these things. Thus one thing fell in upon another in this manner from everlasting, which though we cannot take in without a *Succession* in our thoughts, yet they all lay together, in the most perfect order, in the Divine Mind; we behold them successively, but *God* saw them all at once. † 'Tis not then from everlasting, just in the same sense as the filiation of the Son of *God*, or his

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* Christ, *under the character of Wisdom, mentioned in* Prov. viii. 23. *where* Christ *says*, I was set up from everlasting, or ever the earth was, *as the Head and Husband of his people, not as to his divine nature, for that cannot be set up, being uncreated, antegenial; therefore it is ignorance to ascribe it to his divine nature.*

† *Here we must beg leave to differ from Mr.* Hussey: *It is not from that Everlasting, as the filiation of the* Son *of* God, *or his being* God's *only* Son: What is not; *What not* God's *thoughts of love, his counsel of peace, his covenant of grace, his degree of salvation, from the same Everlasting as the filiation of the* Son *of* God? *What is there two everlastings, one for the filiation of the* Son *of* God, *and one for his counsels, covenant, and purposes? Or, was there two duties in the same Everlasting, one for his Son, and one for his counsels? One or the other it must be; we will try them both. First, to talk of two everlastings before time, is the same as to say a first and second eternity, which is a solecism, an incongruity, and a first and second date in eternity is as incongruous; for it supposes a succession of new thoughts to arise in* Jehovah's *mind; first, the generation of his Son, or the eternal filiation of* Christ, *(as some call it) then the thoughts of his love to his people, &c. Which succession of thoughts is impossible to his nature;*

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his being *God*'s only Son from everlasting, *Psal.* xc. 2, but from *That* everlasting, were God's ways and works then began, as *Christ* was the beginning of *God*'s ways before his open works; therefore it is *Christ* as in the flesh, even whilst now in glory; he being entered with our nature into Heaven, who is made of *God* unto us wisdom, in the beautiful *Rose of Sharon*; 'Tis *Christ* as mediator, that is the Tree of Life, to eat and live for ever, in the new approaching *Eden*; I mean the glorious new *Jerusalem*, not to be enjoyed *in Heaven*, but coming down from *God* out of *Heaven*; and this same Tree of Life, in the midst

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the thought of which is very destructive to his being: For nothing new can arise before his omniscient eye. Psal. xc. 2. From everlasting to everlasting thou art *God. Though Mr.* Hussey *brings this text to prove the filiation of the* Son *of* God, *which is only spoke of the nature, essence, and perfections of* Jehovah, *being from everlasting to everlasting: But if Mr.* Hussey, *and many others, mean, by the filiation of* Christ, *his divine nature, being begotten, we must beg leave to tell them, that* Christ's *deity must be better maintained from the Scriptures of truth, or otherwise they must give leave for the Arians and Socinians to triumph, which we are not willing to do; and therefore boldly assert (and let them contradict it as will, we are ready to defend it) that* Christ, *as to his divine nature, is uncreated, or antegenial, self-begotten; or otherwise he could not necessarily exist of himself; and if he did not necessarily exist of himself, as to his divine nature, he cannot be* God over all, blessed for evermore. *But the Apostle says he is,* Rom. ix. 5. *therefore we take leave, from divine authority, to affirm, that the* Lord Jesus, *as to his divine nature, is unbegotten, uncommunicable, self-existent, independent, co-essential with the Father; and that there is not one text in the book of* God, *that speaks of him, under the character of the* Son *of* God, *but it has a respect to his office, as Mediator, and not to his original, divine, and essential nature, as* Jehovah, *and coeval with the Father. But the reader may expect a larger entertainment upon this subject, when we come to treat of* Christ's *glories, as* Jehovah *by nature. But then, how are we to conceive of the love of* God? *I answer, as a perfection of the divine nature,* 1 John iv. 16. *God* is love. *His love arises from his essence, and is coetaneous with his nature; therefore there can be no date fixed unto it, but what is proper to his own existence: For when* Jehovah *fixed the date of his love unto his church and people, he takes it from his own existence,* I have (says he) loved thee with an everlasting love, Jer. xxxi. 3. *and, says the Psalmist,* from everlasting to everlasting thou art *God,* Psal. xc. 2. *His love is his nature, loving his people. But then, secondly, we must observe, that this love abode, rested, and dwelt in his eternal mind, until it was his pleasure to break it forth, and make it manifest.* Ephes. i. 9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. *Thirdly, we must likewise observe, that though his nature is love, yet, the fixation and bestowment of this love, is an act of sovereignty, whether it be to men or angels; though it flows from his nature, yet it is fixed and settled upon them according to his* sovereign counsels *and divine transactions,* Eph. i. 11.

midſt of the ſtreet of it, the fruit of which is to be glory and life, as now it is grace and life, by the ſecond *Adam*, the *Saviour*; and this in oppoſition to the fruit of that tree, in the midſt of the garden of the other Paradiſe, belonging to the firſt *Adam*, or the firſt man of open propagation, which fruit was ſin, ſhame, and death. The ſhadows belong to *Chriſt*, as all metaphors whereby he is ſhadowed out to us, as he is the word that was made fleſh, *Joh.* i. 14. and it is as ſuch, that ſtill he is as the apple tree among the trees of the wood; it is alone, as he is in the fleſh, that he can be ſhadowed out unto us; ſo that before the time of the promiſe drew nigh, as the Old Teſtament ſaints had not received him in the fleſh, nor otherwiſe ſeen him, yet by faith beheld him to come in the fleſh; therefore the church could teſtify of him, under the ſhadow of the tree, *and a righteous branch to be raiſed up to* David, *I ſat down under his ſhadow with great delight*, as if ſhe had ſaid, I find all good coming into my ſoul by this free gift, this gift of *God* to me, as given me in my nature, for as ſuch, *he is the ſhadow of a great rock in a weary land*, in whom we enjoy *God*, and are not ſcorched by the flames of divine holineſs.

By the metaphor, of *the Roſe of Sharon*, the *Holy Ghoſt* ſets forth *Chriſt*'s glorified ſtate in *Heaven*, the text looks to the man *Jeſus*, *as* glorified, though he was once on earth *found in faſhion as a man*, and having the common properties of a man, yet here he is ſet out as glorified. The Old Teſtament, ſpeaking of things to come, as done, according to ancient ſettlements, between *God* and *Chriſt*, though yet to come between *Chriſt* and the *Church*; he is not ſet forth in theſe words, *I am the Roſe of Sharon*, as humbled, but as the humanity now abſolutely ſubſiſts in the open glory of the Divinity, and the human nature is perfectly filled with all the glory due to his perſonal glory in *Heaven*, and is here deſcribed as ſuch. Oh! what a ſight will it be to be with him! to behold him where he is! not as a man of ſorrows, but in his abſtract glory, as the metaphor in the text points out; in the latter part of it, he ſays, *I am the lilley of the valley*; wherein he takes notice, how he once ſprung on the earth, in his abaſement; and indeed, his glory was firſt in *God*'s eye before his humiliation, and therefore is fitly placed before it. So that in this deſcription of him, *I am the Roſe of Sharon*, the *Holy Ghoſt* hath admirably fitted it on purpoſe, to cut off all conſiderations of him on Earth, but what are every way worthy of him in *Heaven*: This text hath to do with the *Lord Chriſt* under the glorious, kingly ſhadow of his ſpreading favours to his ſaints, neither doth a ſtranger intermeddle with this joy; though this *Sharon's Roſe*, be gotten into bloom, it is a ſecret between the bridegroom and the bride; therefore, he ſays, *all things that I have heard of my Father, have I made known unto you*, *Joh.* xv. 15. It is the ſaints that ſee their all in *Chriſt*, their own beauty, holineſs, and enjoyment, before it reacheth them, and this, while the greateſt part of men, now at this day, ſee more delight in language, more beauty in wit, more colour in gold, and are more taken with carnal honours, than they are with *Chriſt*. Though Mr. *Hunt* obſerves, "that ſome men diſlike roſes," yet where do we find a part of the world ſet againſt the beauty of roſes, as they are againſt

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the beauty of *Chriſt*; for the more *Chriſt* ſhineth forth in any one truth, in any one perſon, in any miniſtry; or if he doth not ſhine forth in all truths, in all the ſaints, in all the miniſtry alike; is he not more or leſs delighted as to each of theſe for the ſake of this? Doth not light (for inſtance) of *Chriſt*, which is the preaching of the goſpel, diſcover that doing the will of the Father, is believing on him whom the Father has ſent; he having all power given him of the Father to appoint and command it, which ſet the bold *Neonomians* to corrupt the faith of the goſpel, and the practical *Antinomians* to trample upon the order of the goſpel, as one cannot bear the light of the goſpel, nor the other cannot bear the heat of the goſpel in the government of *Chriſt*, *Of the increaſe of whoſe government there ſhall be no end*, *Iſa.* ix. 7. I will tell any man plainly that it is the goſpel in the ſplendor and glory of it, that ſplendor which few profeſſors can endure, but brand it with *Antinomianiſm*, &c. I ſay, it was this goſpel which drew me with cords of love, into the ſtricteſt order of *fellowſhip in breaking of bread, and in prayer*, *Acts* ii. 42. Intereſt in the privileges of the goſpel, I mean abſolute pardon of ſin, holineſs of nature from *Chriſt*, peace of conſcience, joy in the *Holy Ghoſt*; I ſay, before an experimental acquaintance with theſe enjoyments, I was a great hater of the ſaints of *God*, of the churches of *Chriſt*, and yet a preacher; and ſo it had been in my ſoul unto this day, both againſt the government of *Chriſt*, his yoke, and all obedience to him, if the *Lord* had not preached down all ſuch preachers as miſled me! and that by bringing his mighty grace into my ſoul, and turning all their ways and ſchemes, for doing the will of *God*, quite out of doors; that, bleſſed be *Jehovah* for ever, I am now alive to *Chriſt*, and dead to their way of doings: and I am verily perſwaded, there are thouſands of ſaints, in this nation, that can by grace experience this; for *Chriſt* is received by faith, *as many as received him*, *John* i. 12. by faith *Chriſt* is laid *hold of*, *as the hope ſet before us*, *Heb.* vi. 18. his ſtrength is laid hold of *Iſa.* xxvii. 5. by faith *Chriſt* is apprehended, after *Chriſt* hath firſt apprehended the ſoul, and took hold of us, as *veſſels of mercy*, *before prepared unto glory*, *Rom.* ix. 23. *Phil.* iii. 12. *I follow after, if that I may apprehend, for that which I am alſo apprehended in Chriſt Jeſus*; all theſe things, that faith is created in the ſoul for, are true; for faith is wrought of the *operation of God*, *Col.* ii. 12. and the ſoul receives *Chriſt*, lays hold of him in his ſtrength, as our rock and anchor-hold: For to ſay any thing of *Chriſt*, which the rule of faith will not warrant me, would be a diſgrace to his glorious name. But the ſcriptures no where warrant me to ſay, that the *Lord Chriſt* is a roſe that may be gathered; for, to ſay ſo, is a blemiſh upon his glory, for to gather him is inconſiſtent with glorifying him as we ought: Take his perſon, as repreſented, as the Roſe of Sharon, and he is advanced to the full bloom, he is diſplayed in the higheſt perfection due to the Mediator: For a roſe in full bloom is ripened into the higheſt perfection of its kind. This, now applied to *Chriſt*, points us to him in that amplitude of glory in which the church ſhall behold him as he is, when he ſhall appear, and the

ſaints ſhall be like him, and ſee him as he is. For the *Holy Ghoſt* ſetting forth *Chriſt* as the Roſe of Sharon, doth not repreſent him as he is preached in the goſpel to ſinners, but as he preached in the goſpel to his own ſaints, that have obtained by believing the foreview of him thro' a glaſs darkly; and to ſet them more a longing after his appearing in his open glory, when he ſhall be beheld face to face; and through the ſaints conformity to him, in the *reſurrection of the juſt, ſhall be admired in all them that believe*; when he will lay it out before the world, what right, though ſhort conceptions of the glory of his perſon, in oppoſition to all world glory, he had been giving to his ſaints by the *Holy Ghoſt* in this life. And what right, though ſhort conceptions of their own raiſed glorious bodies, in conformity to *Chriſt*'s moſt glorious body, they once had in believing when here in a poor ſtate on earth. This I take to be much the meaning of that phraſe, in 2 *Theſ.* i. 10. *When he ſhall come to be admired in all them that believe.* Oh! what glorious dreams are theſe to the world! and yet I know that with mine eyes I ſhall behold him in his glorious kingdom. Thus it is, as he is riſen, and his bloſom ſhall never fade, that this glorious Roſe has converſation with the Lilly of the valley, mentioned in the next verſe, even now while he is preparing her with his righteouſneſs, *as his love among the daughters*, ſingling her out for the everlaſting embraces of her *God*: The *Song of Solomon* in general, and this expreſſion in particular, *I am the Roſe of Sharon*, is between *Chriſt* and the ſpouſe, not between *Chriſt* and unconverted ſinners. Again, this perſon in glory, is capable of being enjoyed in communion, and even experienced in his ſpiritual kingdom with the utmoſt delight; but the notion of gathering him, as we do a roſe, doth not carry that reverence and due regard to *Chriſt* in it as we ought to have. The gathering a roſe is ſeparating it from the ſtem upon which it grew, but *Chriſt* in our nature can be no ways ſeparated from *God*, he is capable of being enjoyed, as he *is*, but it is by a ſuitable enjoyment that muſt not alter nor remove him; for to ſeparate his humanity in our thoughts from his Godhead, is to diſworſhip him as Mediator, who is, as Mediator, the Roſe always flouriſhing. Indeed it is *Chriſt*'s property, as the Shepherd of the flock, *to gather the lambs in his arms, Iſa.* xl. 11. *To gather the lillies, Cant.* vi. 2. but not ours to gather him, as we do a roſe, by ſeparating it from the ſtem, for *Chriſt* is never to be ſeparated from the ſtem of *Jeſſe*, from the root and offſpring of *David*,

CHAP.

CHAP. II.

I ſhall now attempt to vindicate the Glories of Chriſt's *Love, from ſome open Diſparagements of it.*

THE words of Brother *Hunt* are theſe: "In this ſong of ſongs "we have an account of the breathing of the ſpouſe af-"ter her beloved, and I had almoſt ſaid, there is no love loſt be-"tween *Chriſt* and his Spouſe; you will find both ſtriving, as it "were, who ſhall expreſs their love to the higheſt ſtrains. I grant "indeed the ſaints love to *Chriſt* is not commenſurate, with *Chriſt*'s "love to them; yet in ſome things there is a dark reſemblance." In anſwer to which, I ſhall more fully exalt the *Lord Jeſus Chriſt* in the matter of his love, as it is ſuperlative and infinitely beyond all ſtrains and ſtrivings in a ſpouſe, and I queſtion not but it will appear ſo to all the ſaints, who, by reaſon of uſe, as the apoſtle ſays, *Heb.* v. 14. have their ſenſes exerciſed to diſcern both good and evil. As the love of *Chriſt* is in other parts of the ſcripture, it will hold to the ſame in the *Song of Solomon*, tranſcendantly greater beyond the ſpouſe's love to him, by the following arguments.

Argument firſt, *Chriſt* can command his own love to his ſpouſe, *Pſ.* xlii. 8. the *Lord* will command his loving kindneſs in the day-time; and did he not command his loving kindneſs in the day-time, in making her ſo many kind viſits as is mentioned in this ſong? To beſtow upon her ſo many coſtly and endearing tokens of his love? To put ſo much beauty on her, and then commend her by ſetting her out from top to toe? What power had he over his love when he would not be overcome by her unkind uſage to him? wet his locks with the drops of the night, praying ſolitary for her on the mountains of deſerts, when ſhe was indulging herſelf in her bed of reſt; he pleads, open to me my ſiſter, my ſpouſe; but ſhe denies, and pleads *the putting off her coat, how could ſhe put it on? The waſhing of her feet, how could ſhe defile them? Cant.* v. ii. And notwithſtanding all this diſobedience of the ſpouſe *by night*, yet the *Lord* will command his loving kindneſs in the day-time, he will be found of her upon the firſt conviction of her fault, and her early ſeeking him in the ſtreets; he will overcome the fault, put it up, and put it off with power; he hath power over his own diſpleaſure, and can command his own love, in the out-goings of his heart to her. Whereas on the contrary, the ſpouſe of *Chriſt* hath no commanding power of her love, but whenſoever ſhe acteth graciouſly, and loves the *Lord Jeſus*, it is by conſtraint of his over-ruling influence, hereby ſhe loveth much, for the love of *Chriſt* conſtraineth us, 2 *Cor.* v. 14.

But what compariſon can be made between commanding love and conſtraining love, the church loves *Chriſt* by dependance, but *Chriſt*'s love to the church is ſupreme, ſuperlative, and ſurpaſſing all other love.

Argument ſecond. *Chriſt* can ſecure, eſtabliſh, and lengthen out his own love to his ſpouſe, through the vehement and ſuperlative affection he beareth to her, *John* xiii. 1. *Having loved his own, that were in the world, he loveth to the end.* Whereas ſhe (the ſpouſe of *Chriſt*) cannot ſecure or eſtabliſh her own love to him, but relies on her Maker's pleaſure, who is her huſband for it, *John* xv. 9. *continue ye in my love.* Your duty is continuance in my love, but your ſtrength muſt be my ſpirit for it, as appears *John* xv. 6. *without me ye can do nothing.* If without *Chriſt* firſt diſcovering his love, the ſpouſe cannot love *Chriſt*; we may be confident, that the utmoſt flowings out of her borrowed love, through the books of the *Canticles*, being but the rays and the ſun-beam reflections of his own communicated love unto her, ought not to be repreſented by an almoſt ſaying there is no love loſt between *Chriſt* and his ſpouſe; for between that love that ſecures love, and that love that is ſecured by it, there is no compariſon; for there is but one higheſt ſtrain of love, and that is on *Chriſt*'s ſide, it being a contradiction in terms to ſay two ſuperlative degrees in one matter.

Argument third. *Chriſt*'s love to his ſpouſe is as GOD's love, *John* x. 3. *I and my Father are one*, one in love as well as one in nature, therefore *Chriſt*'s love to his ſpouſe riſes up to an equal degree of the Father's love to him, *John* xv. 9. *as the Father hath loved me, ſo have I loved you*; that is, as the Father hath loved me in the everlaſting union, and loved you with an everlaſting love, in the everlaſting relation unto me, ſo have I loved you; thus *Chriſt*'s loving the ſpouſe will bear a compariſon with *God*'s loving *Chriſt*, and with *God*'s loving her too in a relation unto him; *as the Father hath loved me*, as *Chriſt*, me, as the firſt image of *God*, above all his other works; this is a high and a very glorious myſtery: I would ſpeak ſomething of it, as I, a poor worm, am able; and what am I able to ſay of it, any further than led into it by *God* the Spirit? the Comforter being come into me by him, who is gone unto the Father, and he alſo, as it hath pleaſed him to bring me *out of darkneſs* into ſome of this *marvellous light*.

CHAP. III.

HOW *Chriſt* ſtood in the love of the Father from the beginning of his way; why *God* the Father predeſtinated his only begotten ſon into creature-being, that is to ſay, into a mediator of creature-exiſtence; but how, from everlaſting, by mediator in

ſettlement, by conſtitution, not by fleſhly creation, yet, as afterwards to be, the *Man Chriſt* exiſted not in his open fleſh, but ſubſiſted ſecretly in the ſecond perſon of the Godhead, by covenant, and ſo the mediator was in every thing conſidered and reputed of the Father as *God-Man, i. e.* mediatorially from everlaſting; thus was he made in the image of the inviſible *God*, yet not made in open fleſh; this is more than purpoſe or choice to make him, or meer election of him; wiſdom, for *Chriſt*, in his human nature, conſidered in the character of wiſdom, was then ſet up from everlaſting in covenant ſettlements, in union with the divine, therefore ſpeaks as the wiſdom-mediator, as one engaged and concerned in the work of man's ſalvation, *I was ſet up*, ver. 23, *I was brought forth*, 24, *I was there*, 27, *I was by him, I was daily his delight*, 30. The Apoſtle calls this wiſdom, the image of the inviſible *God*, *Col.* i. 15. *the firſt-born of every creature*, anſwerable to *Chriſt* being ſet up from everlaſting. This is another property of him, ſtill agreeing with him as the image-draught *God* kept of every creature by him, ſo it well explains how the image of GOD is there to be underſtood, from the divine nature of *Chriſt*, in whom that image, or his firſt-born ſtands: Thus, with very good reaſon, I carry all the text and coherence in a direct reference to the mediator, the image of the inviſible *God*, or the covenant-wiſdom man; thus the Son of *God* in love began his man-union, the whole perſon, hereupon, by a diſtinction of natures, in *God*'s counſels and covenant, is *God-Man* myſtically, the foundation of his becoming openly ſo in time: This goſpel-myſtery ſtood in *God* before other creatures were made by him, when there was no depths wiſdom *was brought forth*, *Chriſt* is therefore ſtill in the ſame capacity of wiſdom, the *Alpha* and *Omega*, the beginning and the ending, *Rev.* i. 8. he is the firſt and laſt of all *God*'s thoughts, of the other works of his hands, becauſe they all begin, and they all conclude with him, ſo he was the wiſdom-mediator in all conſiderations of creatorſhip before the fall, though not ſo properly *Chriſt-Mediator* 'till under the fore-views of man's fall; the Son of *God* is the wiſdom-mediator in the upper-fall way, and is *Chriſt* mediator as to ways and means in the under-fall way, for no creature, however, could ſtand without him, and therefore, when it pleaſed *God* to make a trial, for illuſtrating the wiſe and ſupreme ends of him, *who giveth not account of any of his matters*, that ſome creatures after their being and draught by him, wiſdom-mediator, in the nature part of the office and relation, were loſt, becauſe he ordered them to be left upon their creature-bottoms, and given up to their own creature-wiſdom; Angels and men they both fell, they could not ſtand, having nothing to do with ſettling eſtabliſhing grace in *Chriſt*, as the wiſdom-mediator, only as many as were ordained by this pattern to ſtand upon wiſdom-grace, they have kept their natural ſtate as elect Angels, or, though fallen in their natural head, as the ſons and daughters of men, yet are they recovered by their gracious Huſband.

Ah! great love of the Father to *Chriſt!* How admirable is this advanced in *John* xvii. 24. *thou lovedſt me before the foundation of the world*; this cannot be meant of the divine perſon love one to another,

other, meerly as the perſons of the one *God* among themſelves, becauſe there was ſuch a love to and among the perſons in *God*, as was natural to them, therefore, above all ſtipulation and agreement, to be beſtowed on each other, this being the radical due of *God*'s nature; neither could he be *God* without it, therefore this is meant in a ſenſe wherein the Father is greater than *Chriſt*, *John* xiv. 28. and ſo the *God* of *Chriſt*, *Eph.* i. 17. according to that place, 1 *Cor.* xi. 3. the head of *Chriſt* is *God*; he is here conſidered not abſolutely as *God*, but relatively as *God-man*, and it was the love of the Father, in the days of eternity, he had unto the man of the unction; mind the great diſtinction between his eſſence, as *God*, and his covenant, as the man in *God*; as to what he is in his divine eſſence, he plainly founds his argument on his divine will, *Father*, *ſays he*, *I will*; but as to what he aſks, it is as plain he founds it in his and his Father's covenant, that they, whom the Father had given him, might be with him where he was: *Father*, *I will*, *that they alſo whom thou haſt given me*, *be with me where I am*; where I am now in my man-covenant; to be with me where I am in my man-nature, as certainly as I am there now in my divine eſſence and divine glory, which can never depart from thence; and that is Heaven, to which his man-nature was going: He pleaded, becauſe the Father had loved him before the foundation of the world.

'Tis evident he prays for the openneſs of the glory in Heaven; where I am, ſays he, in my eſſence as God, and where I am by covenant to be as man for ever, *with the glory I had with thee before the world was*, *John* xvii. 5. that glory was the open glory of the man, as he ſtood in *God* with the *Father*. Therefore I call him the glory-man, the man *Chriſt Jeſus*, ſet up from everlaſting; but not from everlaſting as the divine eſſence is, for that is naturally eternal, but *from the beginning of God's ways*, *before his works of old*, either of creation or the diſcovery of his cauſes. Here we will allow Mr. *Huſſey* his diſtinction, "that the man-nature of *Chriſt* is not of the ſame date with his divine eſſence." But his love is as everlaſting as his nature; the glory-man was with *God*, ſubſiſted in *God* from everlaſting, therefore, ſays *Chriſt*, *thou loveſt me before the foundation of the world*, *John* xvii. 24. which is ſpoken of his human nature, as it then ſubſiſted in his divine perſon, in the view of *God*'s mind, and the fixation of his eternal purpoſes. Thus *Chriſt* is the way unto the *Father* from the beginning, whereby we come to know *God*, for all that is in *God* beſides Chriſt-man, is without beginning. The Trinity is not to be ſtudied or known, but as we mingle the doctrine of *Chriſt*, and bring along with us the Wiſdom-mediator, as the human nature of *Chriſt* had a ſecret way to ſtand in *God*, and ſo was the Glory-man from everlaſting, between *God* and all his future works; for we cannot give unto *God* creation-honour, if we ſhut out the Wiſdom-mediator, no more than we can give him redemption-honour, if we ſhut out the ſame perſon as the wiſdom-lamb of *God*, whom he loved before the foundation of the world with a mediatorial love, it is a making him every way a Mediator, a Mediator of introduction to begin the creatures; a Mediator of confirmation,

to

to uphold them in nature, grace and glory; a Mediator of reſtoration to the elect of *God*; a Mediator of triumph and coronation to the church univerſal at laſt. "Yet here we may obſerve Mr. *Huſſey* did not mean many mediators, but the diſplaying his power and grace various ways, under the ſame character," ſo that the love of the Father appears to be a conſtant current of love from everlaſting, loving the man *Chriſt* into a glory-union with the ſecond perſon in *God*. For I yet keep in the ſuper-lapſarian (or over-fall) high-way of the King eternal, immortal, the inviſible and only wiſe *God*, in his counſels about *Chriſt*, above and before *Adam*, yet within the bounds of ſobriety and truth.

A few USES *of the foregoing* CHAPTERS.

Firſt, Then, to begin with *God* out of *Chriſt*, is rather Babel-work than Zion's work, as men in all ages, ſince the Apoſtle's days, have been guilty of; for if in all things the *Lord Chriſt* was to have the preheminence, and *God* did not take a ſtep without him, what a deviation hath been introduced from the pattern, when men have undertaken to go through the knowledge of *God* without him? Whereas, in the goſpel, the *knowledge of God*, and *knowledge of Jeſus Chriſt* are cloſely linked together: It hath all along been the pleaſing unhappineſs of mankind to know and ſerve *God*, by a neglect of the Mediator; their converſe hath been the Father, Son and Spirit, in eſſence and attributes, and yet the glory-man, that ſtood in the love of *God* the Father from everlaſting, never were upon men's thoughts and ſtudies, when they girt themſelves for this divine knowledge.

The Doctrine of the Trinity ought not to ſtand as men have ſet it, for as they have laid it, it is very remote from the evangelical revelation of *God* in *Chriſt*, for as ſuch it is approachable by the believer whilſt the man is an hiding place, covering the ſoul as in the *cleft of the rock*, whilſt this *glorious Majeſty* paſſed by; for we muſt not think to range theſe things in order without the *Chief Corner-ſtone*, not to make *Chriſt* the chink-ſtone to fill up a common place, for in *God*'s works of nature, grace, and glory, *he filleth all in all*. If he be the corner ſtone, why is he not ſet the firſt ſtone of all? Yet *Chriſt* is never thought of, as *Chriſt*, till redemption-work takes place; *Adam was made in his Image, after his likeneſs*, as *Chriſt was the firſt born of every creature*; and yet we live under the goſpel, as if it had been, as *Joſhua* ſays, *on the other ſide of the flood*; but if we are riſen with *Chriſt*, ſhould we not ſet our affections on things that are above, where *Chriſt* ſitteth at the right hand of *God* in that glory he had with the Father from everlaſting? Thus the miniſter and the people periſh *for lack of knowledge*. How periſh? methinks I hear ſome ſay, not eternally, (the leader in *Iſrael* will certainly prevent that) but periſh in their vigour, life and ſpiritual-mindedneſs, in their communion and comforts, in their rounds of attendance on Lord's days, and week days performances, they periſh in their old ſtock for want of freſh improvements, and ſeeing farther into *Chriſt*, for if we do not grow up in him, we wither, let us be what miniſters or churches we will.

USE

USE *the* SECOND.

You may be ſure, that that ſubject, or ſermon will never do us any good that is not founded upon *Chriſt*; as *Chriſt* is founded upon *God*, it will give us no diſtinct knowledge or eſtabliſhment in the truth, unleſs it hath ſomething diſtinctly from *God* our Father, and from the *Lord Jeſus*, by the bleſſed Comforter. The Trinity, as it is known in, by, and through *Chriſt*, is our life; and what life without communion? and what communion without the knowledge of perſons? and what knowledge without the Goſpel? The right preaching of the Trinity, in their perſons and operations, is the life of the churches; they would die in all their duties, wither in all their hearing, loſe the beſt enjoyment, which is the end of all ordinances, but by theſe perſons, *Father*, *Son*, and *Holy Ghoſt*, ſpoken of according to a right dividing of the word in every diſcourſe, and all through *Chriſt*, our people, through grace, live.

USE *the* THIRD.

For mending the diſorders, I have, by grace, choſen the ſuperlapſarian, or over-fall way, in the everlaſting love of the Father to the elect in his Son *Chriſt Jeſus*, whom he loved as the mediator between *God* and them *before the foundation of the world*; I have ſeen both beauty and antiquity in the wiſdom-mediator; his ſuperlapſarian way and conſtitution in the will and grace of *God*, as the wiſdom-mediator, was the foundation of his conſequent ſublapſarian conſtitution in the ſame will, and grace in the redemption-mediator, accordingly, I ſee my relation to him in the ſuperlapſarian ſettlement, to be, by the ſame grace, the foundation of my ſublapſarian relation to *God*, to bring my perſon ſafely, by his own means, through all the ordered changes of the fall, till all he hath ſettled for me be made perfect in glory; I can diſcern, by my over-fall relation, that Chriſt *is now made of* God *unto me*, in *God's* under-fall counſels and ways, till all be ſwallowed up again in a full over-fall way in glory, with the Glory-man, as if the fall had never entered in, to prolong or obſcure the open coming of the glory-union, or as though I had never had one luſt in my heart, *I believe, therefore have I ſpoken.*

Behold now through all the mighty heights of love, and ſee the wonderful depths of the riches of the knowledge of *God! Behold what manner of love the father hath beſtowed upon us, that we ſhould be called the Sons of God*, *John* iii. 1. Oh! wonderous love of the Son of *God* in becoming a *Chriſt* for us! Oh! wonderous love of the Spirit, in making good in application and execution the whole plan and grand deſign of grace, as fixed in the glory-man, in the love of the Father from everlaſting! Therefore, as *Chriſt* has loved the church, as the Father hath loved him, it is impoſſible that the church in the *Canticles* ſhould ſtrive, as Mr. *Hunt* ſays, to expreſs her love to him in equal ſtrains of his love to her.

CHAP.

CHAP. IV.

The everlaſting Love of God to his Elect vindicated.

NOW I come to the everlaſting love of the Father to the elect, yet ſtill with our eye upon Chriſt, the beloved pattern, *John* xvii. 23. *and haſt loved them, as thou haſt loved me:* From hence it is a thouſand times more conſiſtent to believe God's everlaſting love to us, upon the foundation of his loving Chriſt, as Chriſt, than to believe God's love to us begins with our faith, repentance, obedience, and qualifications on earth; I ſay, God's everlaſting love, for I am not yet come down from the ſuper-lapſarian mount. How conſiſtently doth God's everlaſting love he ſpeaks of in *Jer.* xxxi. 3. fall in with all theſe texts which ſpeaks ſo much of God's love to Chriſt, it is far more agreeable to match it with that love which begun from everlaſting with the Glory-man, before the production of his works of old, than to date God's love to my perſon, from my yeſterday's faith and repentance, and my to-day holineſs in good works, as the Arminians do. Let us conſider the text, *the Lord hath appeared of old, ſaying, I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee.* The Lord hath appeared of old unto me; of old, ſays God, can'ſt thou remember when? But our tranſlators, underſtanding, it may be, the Hebrew better than the myſtery of the love in the text, have thought fit to render the period more ſmooth and intelligible, by putting in the word *Saying*, the Lord hath appeared of old unto me ſaying, but it is better without it, and thus read, the Lord hath appeared of old unto me; and there ſtop, for there the Lord ſtops the church, and takes her up, will not give her time to ſay more, when ſhe comes to expreſs herſelf, but breaks forth himſelf, yea I have loved thee with an everlaſting love, therefore in time I have drawn thee with loving kindneſs, ſhe ſays of old, but how old ſhe could not tell; therefore God runs it beyond the bounds of time, advances it higher than old, he puts an everlaſting date upon it, as well as a reality unto it, *Yea I have loved thee with an everlaſting love*, a love before drawing thee, for I derive all my drawing of thee from it, a love that has cauſed thy faith, and did not tarry for it, I made ſure of that in covenant with my Son in union with the Glory-man, now in Heaven, and ſhall come down from thence to be the incarnate man upon earth; and though this ancient love is a riddle, "a riddle to thee that art under the influential drawings "of it, the time is not yet come that much of it ſhall break forth, "yet I have a day in mine eye when I ſhall have all my people, "acquainted with my love." For I have loved thee with a love

 that

that runs along in a ſpeedy fixed parrallel with my love unto the man that is my fellow; I have put him and thee both in an orderly ſucceſſion, both into one covenant, both into one bond-union, and everlaſting love has joined you both together; I have loved you to be mine, and to be both with me for ever; there's thy name with him, there's thy glory in him, there's thine and his charter, in the volume of the book, in the everlaſting rolls, and I have put it into thy huſband, who is alſo in thy maker's hands; *therefore with loving kindneſs have I drawn thee*, it is for this reaſon I have overcome and won thy heart with love; I have brought thee to my feet, and ſubdued thy own rebellious will, put up all, pardoned and forgiven every provocation, I have provided all to give thee, and not hazard the loſs of all with an offer unto thee; I have provided faith, repentance, and holineſs for thee, if I had made them conditions, then I had loſt thee, them, and all for ever; but I have made them pieces of thy enjoyments in the everlaſting union, thy faith came in at this door, thy repentance flows from my everlaſting favour; it is expreſſed thus: I have loved thee with an everlaſting love, not I will love you, or I do love you with an everlaſting love, which would have argued the thing to be done, or juſt have taken date; but I have in the paſt tenſe, which proves the everlaſting nature and commencement of it, the everlaſtingneſs of it that hath been, is to be perpetuated to an everlaſting that is to come.

Hence obſerve, the love of God is the glory of his grace, it is the quinteſſence of all his mercy to his elect, even whilſt they lie dead in treſpaſſes and ſins, the fall being decreed ſubſerviently to exalt the riches of God's grace, *Eph.* ii. 4, 5. *But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt.*

Firſt, *Mal.* i. 2, 3. *I have loved you, ſaith the Lord: yet you ſay wherein haſt thou loved us?* Wherein, ſays he, in election and all that belong to everlaſting ſettlements; and loved you ſo as never to hate you; I have loved anciently before the foundation of the world. Come into time, and I have loved you always; I have made and preſerved all, *but you only have I loved*; it is the myſtical body of Chriſt that God hath loved with the ſame everlaſting love, as he loves Chriſt as the head of the Church.

Second, I have loved firſt, and brought it about upon an everlaſting ſecurity, then you have loved next, *herein is love, not that we loved God, but that he loved us*, 1 *John* iv. 10. loved us before we loved him, therefore be ſure, *if any man love God, the ſame is known of God*, 1 *Cor.* viii. 3. He that loveth is known of God antecedenly to any man's loving him; and known of God influentially before his faith, as wrought by love, *we love him becauſe he firſt loved us*, 1 *John* iv. 19. the Father choſe us to love before we loved, the Son ranſomed us to love before we loved, the Holy Ghoſt renewed us to love before we loved the Lord. The love of God in ſettlements from everlaſting, the love of God in ranſom, the love of God in regeneration, is a love that every way prevents us.

Third,

Third, I have loved before drawing, therefore with loving kindneſs have I drawn thee, becauſe I have loved thee with an everlaſting love, in the very ſub-lapſarian or under-fall ſettlements, in the appointment of things, upon the pre-ordination of the fall; love is ſtill before converſion, *Rom.* v. 8. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us. It was as free to God to love, to love us before the world was, as to love us yeſterday, in our blood, or a few years ago, when we were ſinners, and had not through grace believed; not brought home to God through Chriſt; Oh! the riches of eternal grace! Oh! the privileges of this ancient love, when God comes to break it up, and to bring it forth in time. " It was this thought that drew my " ſoul firſt and laſt to Chriſt, in reading Mr. Charnock's diſcourſe " of God's being the author of reconciliation in the covenant of " redemption; then it was I felt the firſt effectual call of grace; " Oh! it was then I cloſed with Chriſt upon this doctrine, in which " he had ſo long before cloſed with me in a Redeemer's covenant; " and from thence I date my new birth, after I had been from a " child ſober, well educated, conſtantly read the ſcriptures, two if " not four chapters every day; prayed ſecretly upon my knees to " God twice every day, having been always uſed to it from ſix " years old; yet as I grew up I found tender conviction grow " ſharper, and, as St. *Paul* ſays, ſtill *when the commandment came, ſin revived, and I died.* Religion did not kill this ſin, but ſin " knew at laſt how to ſtrike at this religion; and that after my " growing ſtricter and ſtricter, I wrote ſermons, I prayed longer, " I read Mr. Allein's works, Mr. Baxter's works, and the more " I grew acquainted with theſe, I thought the more vehemently " I had committed the unpardonable ſin; I heard a multitude of " preachers, theſe were all agreed to turn me into an anvil, and " ſmote every blow upon me; ſometimes I fell into deſperation, " always remained in horrid unbelief of the goſpel, I expected Hell, " and as verily believed it to be my portion, as I believed there " was a God that made the world; nevertheleſs I durſt not omit " reading, praying, and hearing, but went on in all duties as for- " merly; as I grew up my deſperation continued and increaſed, " becauſe I had not done duties enough to rely on, and plead with " God; Yet if I prayed half an hour with ſome enlargement, I " would labour to draw ſome comfort from thence, and perſuade " myſelf that this was ſanctification; I fled to it as my refuge, but " by and by ſickneſs came upon me, and a ſenſe of God's wrath " wet my mind as a ſtorm; then all the preachers in the world could " not make me believe that I was one ruſh the better for all my " duties; but when God raiſed me again, then I aſſented to the " preachers marks and ſigns of grace, thought all was well, went " on, and found peace, till the popiſh plot in 1678, and lo! we " all apprehended the French coming, and that London, where I " then was, in danger of being conſumed with new flames, and " the Papiſts riſing to cut our throats; but that which was then " the moſt terrible to me was, that pale horſe in *Rev.* vi. 8. which

" always ran in my mind, that carries double, and has *got death*
" *and hell behind him.* And what became of all this ſeriouſneſs?
" (for I jeſted not with religion) I began, from obſerving the ſu-
" pineneſs of Chriſtians by profeſſion, to love looſeneſs and levity
" in miniſters and people, and to hate religion, for, notwithſtand-
" ing all my ſhew, I had never cordially embraced it, my obedi-
" ence was my hard taſk, and not my delight; ſo that my educa-
" tion and profeſſion ended in apoſtacy, and a ſlumber in ſin for ma-
" ny years, after all my zealous profeſſion of Mr. Baxter's doctrine
" and way to Heaven, which, *to me*, proved the greateſt doctrine
" of licentiouſneſs I ever knew: and thus it was with my ſoul,
" till God directed me to Mr. Charnock's book; and what was it
" I found in that book which converted me? Why, it was the
" ſpirit of the Lord that turned my heart in a moment, in manag-
" ing God's everlaſting love to me in a covenant way, which the
" Father had made with Chriſt before the foundation of the world;
" Oh! then my repentings were kindled together, that I ſhould
" go on ſinning againſt him that had been always loving me; the
" ſpirit of God ſtruck in with it, and hath given another power in
" religion to my ſoul, to different fruits than ever I felt before,
" though, for want of courage and ſtrength in my ſoul, I uſed to
" daſh my preaching with ſome of the old mixtures; nevertheleſs,
" it was this everlaſting kindneſs drew me, won me, melted me,
" broke a whole heart of ſtone at once; and I have enjoyed ex-
" perimentally its power and ſupports for near twenty years, a
" change of life from a change of heart.

" THEE, *I have loved thee with an everlaſting love:* Oh! this ec-
" cho! loved thee! this ſweetneſs of individuation! this conſola-
" tion of the joyful ſound! for the ſpirit of God uſeth it to a
" ſingle perſon as well as unto the church myſtical: Oh! the
" riches of grace, unſearchable grace and love! what a wonder of
" the goſpel, that the Holy Ghoſt, ſhould make it out beyond
" queſtioning, to me, that *he loved me, and gave himſelf for me?*
" And the ſenſation of this everlaſting love hath not worn off, but
" increaſed year after year, ever ſince it pleaſed God to reveal his
" Son in me; that now I love his government, his yoke, his or-
" dinances, which, with all my old religion, *I hated.* I find now
" if my frame alters, the times alter, my ſtate does not alter; my
" Lord and my God, alters not; my aſſurance, my joy, my ſtrength,
" alters not; all which I have from God the Father, through Je-
" ſus the Mediator, by the Holy Ghoſt the comforter, in its con-
" ſtraining power, for I dare not, nay I am not inclined to ſpend
" my time, my thoughts and affections, as if I was under my old
" way of religion; the power of this goſpel doctrine, I am ſure
" I have found it to come with another ſpirit, life and power, than
" our preſent union-men believe."

I have loved thee with an everlaſting love; therefore the voice comes, the trumpet ſounds, the jubilee opens in an everlaſting goſpel, in counſel and contrivance, purpoſe and promiſe, in covenant ſettlement, and all in Chriſt Jeſus; therefore, with loving kindneſs

have

have I drawn thee, aye, drawn thee indeed, not driven thee, this is man's doings, not thy maker's; it was the Holy Ghoſt's work to draw thee to Chriſt, not to an empty profeſſion. So that the everlaſting love of the Father, in his Son Chriſt Jeſus, is the foundation cauſe, ſpring, motive and covenant, that ſecures all, that ſecures my holineſs and happineſs. And now, in this everlaſting love, we come to know in the chain of wonders the marriage love prepared: God ſaw it was not meet that the covenant-glory-man ſhould be alone, though he ſtood in union with the Son of God, and had grace and glory ſettled upon him before the world began, yet he is not to ſtand alone, but muſt have a bride, a ſpouſe; therefore He is called the Huſband and Bridegroom of his church; and in *Iſa.* ix. 6. the everlaſting Father; which he could not be without having everlaſting children, which was in his mind-counſel and purpoſe, for father and child are coeval, of the ſame date; a man is a man before he has an offspring, but not a father before he has a child. This perſon, our dear Lord Jeſus, was not to be alone, therefore the Father predeſtinated a ſpouſe for him; preſented a ſpouſe unto him in all that grandeur, glory, perfection and beauty, that infinite wiſdom had ordained for her, and he was to bring her home compleat in all this beauty, *as a glorious church, not having ſpot or wrinkle, or any ſuch thing.* For I am not in time to come to what I was in eternity with God; nor ſhall I come up to it till I get into the other ocean of eternity, upon the backſide of time. For the ſpouſe of Chriſt was to be a glorious body to him, a glorious ſpouſe unto this Man-Chriſt, choſen in, and when brought forth in covenant ſettlement, was given to this Man, ſubſiſting in God, and this glorious Huſband was beſtowed upon her; ſo God himſelf, in the perſonal union of both natures, lays the foundation of his grace in himſelf to marry her, and to make that ſecret marriage in eternity, the unchangeable ſecurity of her open marriage in the goſpel-day of power, and at the reſurrection-day before all creatures, according to *Iſa.* v. 4, 5. *For thy Maker is thy huſband, the Lord of hoſt is his name, and thy Redeemer the holy one of Iſrael.*

Here take notice, that this deſolate and barren wife was the Gentile church, long before the goſpel had reached her, or before ſhe had to men a (open) being in the world, yet, at that time, her maker was her huſband, inaſmuch as his love is the bond of the relation, it was all done to God, though it was all to be done as to men; for God had made it in the ſettlements that all the elect were become a ſecret ſpouſe to Chriſt, that in time openly it might appear; that his love to them was as Chriſt has declared, *John* xvii. 23. *And haſt loved them as thou haſt loved me*; that is, haſt loved the head and the members with the ſame grace, haſt loved the bridegroom and the bride with the ſame love together; *as thou haſt loved me*, to make me their head and huſband, *ſo haſt thou loved them*, to make them my members and married ſpouſe. Obſerve here, that Chriſt was a believing huſband when ſhe was an unbelieving wife, and that he loved her as he loved himſelf; *as the father hath loved me, ſo have I loved you*; from whence can this proceed in an unchangea-

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ble God, but from his grace in Chriſt Jeſus by everlaſting ſettlements? And here I would draw ſome uſeful obſervation, of this rich, this glorious doctrine of everlaſting love.

Uſe the Firſt, I think it is no ways expedient for me to overlook the heart-riſing, and lip-riſing enemies againſt this doctrine of everlaſting love, in the ſenſe of union-grace before believing; many, rather than believe it, chooſe to die not only ignorant of it, but in ſtrong oppoſition to it. But, bleſſed be God, he ſtirs me up to give a faithful warning, to blow the goſpel trumpet whether men will hear, or whether they will forbear; for we live in a ſleepy age, profeſſors are moſtly engaged about the war, and what's the news? inſtead of what's the truth, and what's the goſpel? Oh! this everlaſting love of God for me! It is a love in him quickening me, as it came down to my poor ſoul; this helps my faith upon every remembrance, more than all the dead, flat, cold formalities of offers and conditions; they rather ſtrike the Chriſtian dumb than help his faith.

Second, That Chriſt is mine, who ſaves me eternally; he muſt be mine with God before faith in the preparations and ſettlements of everlaſting love; and mine as certainly to God before I believe, as he will be mine to my own certain knowledge when I get to Heaven to him! Sirs, have you courage enough (I ſpeak to Miniſters) to defend your hats if a man pluck them off your heads? And have you not courage enough to ſtand up for the doctrine of the church in her fulneſs throughout all ages, in her myſtical head from everlaſting; if it be but a dead frame, or natural courage, it is beſt to exerciſe that for God, than to ſuffer men, by their natural courage, to run down the ways of God. Muſt the love of God be ſuſpended till the ſinner's faith, unleſs it be a love of pity? Doth not God delight in my perſon in Chriſt, even while he pities me in Adam? God's pity is, indeed, one of the ſweet points of the Goſpel, *Pſal.* cxvii. 2. *for great is his compaſſion towards us*; and as the Heavens are higher than the earth, ſo is his mercy, coming from this everlaſting love in Heaven, towards them that fear him; and as his mercy is the ſupernatural cauſe of that fear, ſo his everlaſting love, founded in his good will, is the cauſe of that mercy ſhewn. Nevertheleſs, this diſtinction of God's love, that he loves his elect, with a love of pity, before he believes, and with a love of delight after he believes, is a very pitiful and empty diſtinction in the ſenſe of the ſchools, not to be followed by the preachers of the Goſpel; for the very ſuppoſition ſuppoſes what is impoſſible to be, viz. a change in the divine Being, that his love increaſes in his mind; that it is not to me before I believe what it is after, which ſuppoſes the change in the creature, to make a change in God. Muſt my intereſt in Chriſt be a doubt in itſelf, becauſe it is a doubtful thing to me till I have the ſpirit of faith that diſcerns it? Muſt an intereſt in Chriſt be an impoſſible thing till faith ſecures it? Muſt faith realize and aſcertain my intereſt to God, becauſe thereby it is realized and aſcertained to myſelf? Faith makes it no ſurer to God than it was before; therefore, let men remember to give more glory to God than to faith; and more glory to Chriſt, who is the revealed object of faith,

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than to the acts of faith. Ah! it is pity that any of God's elect fit under those *that are unskilful in the word of righteousness*; it is looked upon as an high attainment in gospel-preaching, if ministers do get so far into their work *as to press the poor soul to come to Christ*, though they never open the object suitably; pay too little regard to the Spirit's working faith, and exciting faith when wrought, and all because they are unacquainted with the *full provision* of grace, that has been made by the *everlasting love of the Father*. The preacher presses thee to come, *poor soul!* but he should tell, that thy life, and motion of coming, springs from thy interest in everlasting love, as all thy spiritual acts spring from thy spiritual interest in the object: Every motion in thy heart God-wards springs from thy union with Christ, as the life and growth of the branches spring from their union with the vine: As there is three union-relations to Christ, before faith commences in the soul, which is, first, election-union; second, representation-union; and, thirdly, regeneration-union; out of all these arises a fourth union, viz. a vital union, which is the soul's cleaving to Christ by faith.

I am for that faith that springs from union as ancient as eternity; for the church was Christ's beloved, and Christ was to God the church's beloved before the world was. I am for that created one that stood in God by settlement, and by that settlement mine: I am for that union, for that salvation, for that Heaven, for that love, the source of all, which were all mine by settlement, and then mine by communicative donation, and both ways by pure grace before I believed; neither is my faith the worse but the better for this, when it comes, though this is called a licentious doctrine, but far from it, I have found it to be the most spirited and lively doctrine to love and obedience; when, on the other hand, I have found the doctrine of the law and conditions, to be the most licentious doctrine to me, even to a hating of God, and wishing there had been no religion in the world, and the time-doctrine of sincere, instead of perfect obedience, brought me unto it.

On the other hand, I could never learn that this doctrine of everlasting love was a licentious doctrine; it binds the heart to obedience, the will to submission, the affections to love, and yet men, in their unrenewed nature, as naturally stumble at it as they do at the incarnation of Christ, who was *set for the falling, as well as the rising of many in Israel, and for a sign that shall be spoken against*.

Oh! blessed be God for everlasting love to the elect in his son Christ Jesus! This same ancient grace is efficacious grace, the Holy Ghost thereby makes sound converts and settled Christians; establisheth them in the faith, whilst the conditional offers leave the mind in a tossed condition; but, by shewing that the operations of the Holy Ghost, in creating faith, springs from everlasting love, works faith and repentance, not as conditions, but as blessings of the everlasting covenant, the fruit of ancient love; not by the creature to be performed, but by the Holy Ghost to be wrought in the soul, as blessings from above; they grow not in nature's garden, but in the field of everlasting love;

love; this is the way the Lord directs unto, in *Jer.* vi. 16. *thus ſaith the Lord, ſtand ye in the ways, and ſee, and aſk for the old paths, where is the good way, walk therein, and ye ſhall find reſt to your ſouls.* As Chriſt ſtands in the old paths of election and covenant-ſettlement from everlaſting, he thereby becomes the way of reſt unto my ſoul.

" It is now under the conſolations of God, by the bleſſed comforter, " that though I find many alterations, as to comfort and enjoyment, " yet I never fall away from the globe of love; as the motion began " in God's heart with love, ſo all the ſprings of motion, that draws " my heart to Chriſt, are lines directed onwards till they meet again " in love's center, and in the ſame glory-center that began them! by " this guidance I never loiter nor lag, to take into other grace- " paths, (for now a-days nature goes for grace) but go on with " love's beginning, till I meet in Heaven in love's point from ever- " laſting; to wit. that everlaſting that is to be drawn out to ever- " laſting again; love, like a circle or a ring, had a beginning in itſelf " before cloſed, but when cloſed, like a ring, it hath no end."

But I am ſtopt for a little moment in advancing forwards, let me retire and go back in my thoughts to everlaſting love, as to its ſprings and riſe, and thus I am helped to wait, to hope, and believe that my way to glory will open forwards again in order to my ſettling for ever there. And yet there is ſuch an enmity in the minds of many of the godly, againſt love ſettled and ſecured to the church from everlaſting, " that they rather chooſe with the fool to believe that there is no " God, than to give credit to it, or admit this ſenſe of it." For this union I am ſpeaking of, tarries not for, nor depends upon, man's works, faith, and obedience, but is cemented by bonds of everlaſting love; this love-union is the only frame that holds all the branch-unions conſequent in time; thus Chriſt ſtanding in God, and love ſettling upon our perſons in him, faith and works will have their proper places, and is ſecured by it, for faith, repentance, holineſs of heart, and holineſs of life, can never fall nor fail whilſt everlaſting love, by the Holy Ghoſt's operation has engaged to perform them; 'tis here I reſt through grace, on this I live, with this I chooſe to die: For I can ſee nothing againſt all this either in faith or manners, there is nothing againſt it in faith, for there is redemption-grace as the fruit of election-union to ſecure influential grace, by the ſpirit of faith unto the elect: There is nothing againſt it in manners, for there is Chriſt's wiſdom in the nature and moral branches of his covenant, to ſecure the tranſcript of the law of God, in the natural ideas of virtue and honeſty, to be written in every man's heart, as in the fulneſs and all-ſufficiency of God's councels, there could be nothing wanting in contrivance and ſecurity.

CHAP.

CHAP. V.

Of the everlaſting Love of Chriſt to the Church, ſet forth from the Pattern Love of the Father.

FROM thoſe words in *John* xv. 9. *as the Father hath loved me, ſo have I loved you*, as he hath loved me, as mediator, ſo have I loved you, as my mediatorial body, touching all the vaſt ends of my mediation. For the church, the ſpouſe of Chriſt, was ordained for the Son of God, in all that glory and perfection ſhe is to be brought up unto; ſo the Son of God takes her in that preſentation of his Father's offer, from the days of everlaſting he takes her in union with himſelf the covenant-man. That now, as ſhe is fore-viewed of God, being fore-known from all the reſt in the innumerable diverſity of all his creatures, and as thus fore-known and fore-viewed, is preſented to his Son as God-man: ſo the Son of God, being co-equal with the Father in the ſame knowledge and fore-view, *took her*, accepts her at his hands, *Thine they were, and thou gaveſt them to me:* So now this act of the Father's preſentation, together with his own acceptation, he becomes the grace-mediator and the glory-mediator too, in her being brought ſo nigh to God's eternal favour ſecretly, and therein, as that favour of God was ſettled on her to laſt eternally, in this ultimate branch of Chriſt's mediation, ſhe ſhall derive and take up all the ancient, ſecret, and ſettled glory to be communicated before men and angels, at her abundant entrance into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt, to whom with the Father and the Holy Ghoſt, be glory for evermore.

This diverſity of mediations, doth not multiply perſons in the mediator, but the different relations of Chriſt the alone Mediator, 1 *Tim.* ii. 5. *For there is one God, and one Mediator between God and man, the man Chriſt Jeſus*; but his mediatorial relations are differently branched forth in the word of God, he is her Redeemer, as ſhe in all her individuals makes up his ranſomed number: He is her Shepherd, as ſhe is made his flock; he is a Father to the church in her new birth, therefore called his ſeed; he is her elder brother, as ſhe is his ſiſter; he is her king, her lord and law-giver, as ſhe is his nation; and her bridegroom, as ſhe is his ſpouſe. Well, the Son of God, as God-man, received her of his Father, and therein loved her as his Father loved her, he immediately became one with her, in the vaſt thoughts and ways of God, and ſhe becomes one with him as the Mediator, in the ſame ways and thoughts of God too. This union and oneneſs being ſettled and made to ſtand faſt in the Mediator, was a union before the foun-

dation of the world, a union delighted in of God, a union in the love of his delights; rejoicing thus thro' the days of everlasting in his secret works, I was daily his delight, says wisdom, as well before as after this confirmed union, for he was daily himself the delight of God in his secret works; so when the Father came afterwards, to shew him the redemption of his fallen spouse, it no ways interrupts the delight of God, nor the joys of Christ, but he goes on expressing the highest satisfaction, *Prov.* viii. 31. *Rejoicing in the habitable parts of the earth, and my delights were with the sons of men.* God delighted in them as he viewed them in the Mediator, and the Mediator delighted in them as he viewed them with the Father, and received them at his hands.

Hence it comes to pass, from his own mediatorial love in choosing us as the Father hath chosen him, that we are members of his body, of his flesh, and of his bones, in the covenant-man, fore-ordained to glory, and by the covenant of Jehovah settled in it, as the apostle admirably speaks from the Holy Ghost, in those amazing words (not duly considered by interpreters) which describes the spouse of Christ, in *Eph.* v. 30. for we are members of his body, of his flesh, and of his bones; for he had a secret glorious body (as he stood in God) before ours, or ever we had any being in Adam, therefore our bodies, flesh, and bones, comes into being, into nature, into grace, and into glory, by the pattern of his body, *who was the man of God's right hand.*

Indeed, we usually carry it no higher, than that he took our nature on him, not considering that he was first ordained in the nature-man, and then we were ordained next into his man-nature; O incomparable love! not to be matched by men or angels! what love hath Christ expressed to the church, which the church can never express to Christ! as our natural image comes from him, and when he hath given us a new nature, we cannot, in our new nature come to him and love him without himself drawing us; and yet all this, which we cannot comprehend, flows from his ancient love; for, consequently, Christ and the church were one mystically, as a man and his wife of twain becoming one flesh, are a figure of the mystical union between Christ and his church. Oh! equality of grace and wonder! has God pitched upon his son to be the man, so his son pitched upon the same choice to be the Mediator, and pitched upon the church as the Father had pitched upon her, and had made the presentation of her; Christ loved her, as man, from his Father, and chose to become her bridegroom; and in that relation, was kept secret until *the fulness of time*, as the Holy Ghost's phrase is about Christ's incarnation; he undertook to provide for her establishment, in the same relation to him, that she should be secured, maintained, and brought up for God.

This was the secret glory of the church, in her marriage-settlements between God and Christ; and this was the afore-preparing her unto glory, to wit, the open glory that was to follow, to be brought about by various ways and means, which was thereby to be wrought up to her secret glory, according to the pattern given

him of the Father. The beginning of ſecret glory in the thoughts of everlaſting love, together with the conſummation of it in the open glory of Heaven, are, for ſubſtance, in theſe ſettlements one and the ſame glory to eternity; a glory ſettled, and then through gradual ſteps to be enjoyed; a glory in ſecret with the Lord, to be diſplayed openly to thoſe which are the Lord's; whoſe glory will match with their ancient glory ſettled upon them by him whoſe ways are everlaſting; ſo that the church muſt be juſt ſuch a glory, ſuch a perfect beauty preſented unto God by Chriſt, as ſhe had been preſented unto Chriſt by God, and then ſhe ſhall be openly to herſelf, what ſhe had been ſecretly unto God and Chriſt from before the foundation of the world.

Oh! what a quickening doctrine hath this been to my ſoul! How graciouſly have I felt it! 'Tis none of my notion or opinion, but my faith; my very life to God in thoſe times of love he has afforded me in beholding it! What encouragements, what experiences, what ſweetening views of the King in his beauty have I enjoyed through the ſealings of the ſpirit! and this, through faith, receiving what was certain before it. To illuſtrate it, whilſt the Thames runs through London Bridge, it argues that there was the ſame river above bridge, before it; ſo if ſalvation, the forgiveneſs of ſins, and eternal glory, be a rich and full ſtream of grace, running down through faith, it argues that that ſtream lay in Chriſt (the fountain of all grace) above faith and before it.

CHAP. VI.

Of the Everlaſting Love of the Spirit to the Church, ſet forth from the pattern Love of the Father.

EVERLASTING Love, and good will to men, is the free reſult of all the perſons in God coequally, to all therefore which hath been ſaid, I muſt add, the ſpirit comes into this wonder about the covenant-man, and Saviour of the elect (taking in the over-fall, and under-fall councils of God together) and good reaſon he ſhould be conſulted, who was to work it all over efficiently in the fair colours of a church's beauty, even Zion the perfection of beauty, *Pſal.* l. 2. from the Father and the Son, when the ſpirit had brought it up to a full exactneſs in the glory, as the counſels of God has ordered it in ways and means.

As Chriſt could not have been Chriſt without the Holy Ghoſt, ſo the church could not have been a church, without the ſpirit's everlaſting love, in raiſing her up to that glory, in which ſhe was

to be preſented unto the Father. So the Holy Ghoſt was concerned in the formation and qualification of Chriſt's human-nature, as the covenant-man, and of accompliſhing that glory, which the church was ordained unto, as the Holy Ghoſt loved the church with a free everlaſting love, anſwerable, or correſpondently as he loved Chriſt. For if Chriſt had not had a Church given him, the Father had never ſent him, nor the Son had never given himſelf in the incarnate union, the Holy Ghoſt had never formed that fleſh, nor formed that human and reaſonable ſoul, nor had anointed the man Chriſt Jeſus in that wonderful union, God-man. This evidently proves the love of the Holy Ghoſt unto the Elect, for the ſake of whom Chriſt, under the operations of the Holy Ghoſt, is a Saviour, a Jeſus; as the Holy Ghoſt reveals his name anciently, and all as ſuited to the mediatorial office, therefore it is plain, that the Holy Ghoſt had an eye unto us, loved us in Chriſt before we believed, yea from the dates of eternity; which may be argued from the Holy Ghoſt's anointing and ſending Chriſt to ſave his church, which, Chriſt himſelf declares, for, ſays he, *the ſpirit of the Lord God is upon me; he hath anointed me to preach the goſpel, Iſa.* xlviii. 16. *and now the Lord God, and his ſpirit hath ſent me:* He hath ſent me for the Church's ſake, as a teacher and leader for them, to bring them up out of great tribulations, and to make way for the ſpouſe, to come up out of the wilderneſs, leaning upon her beloved. He hath ſent me under his own anointing, to bring her up with all the powders of the merchant, and to go before the glorious company at the head of the whole train; he hath ſent me to the execution of my whole office, which is an undeniable proof that the Holy Ghoſt was jointly in the counſel and ſettlement of all before the world was; and ſo cogently proves the everlaſting love of God the Spirit to the Church, taking of the things of Chriſt and holding us ſweetly there.

CHAP. VII.

Of all the Perſons, Father, Son, and Spirit, conſidered together in the Love of God to the Man Chriſt, and to the Elect, as to Ways and Means of its open Conſummation.

THE Father, Son, and Holy Ghoſt, are one in the execution of the plan of ſalvation by the man Chriſt Jeſus; for the upper order, or over-fall way, was glory, firſt ordained as the ultimate end, and creation and the fall, grace and reſtoration, the next means to bring it to an open conſummation of the everlaſting love

love of God in all his perſons, to the human nature in Chriſt, and to the Elect in him.

Conſequently we muſt of a certain cleave to the ſublapſarian way in the executions of all God's counſels; for grace in redeeming the elect and juſtifying them as fallen, &c. comes in after the decree of the fall; for it is only a fallen creature that can be the proper object of juſtifying grace, yet all theſe decrees and ſettlements of it were in Chriſt before the foundation of the world; ſo that the executive decrees of the fall, and then juſtifying of the elect, in, by, and through Chriſt, were to bring God's firſt purpoſes of everlaſting love, ſettled in the ſecret glory, and his purpoſes of the ultimate glory to paſs, by intermediate things; for juſtifying and ſaving elect ſinners does come in between love from everlaſting in the ſecret glory of Chriſt and the church, and love's ultimate enjoyment in the everlaſting glory of it.

Thus firſt and laſt things are to meet by and through the intermediate ſteps of creation, the fall, redemption, juſtification, the new nature holineſs of life, &c. all in their order, and not one thing to be disjointed or out of place, and all this to ſet out love to the uttermoſt; for otherwiſe Jehovah was able to have given us the open glory (if it had been his pleaſure) as ſoon as he had given us an open being. But now to bring God's firſt and ultimate purpoſes together, in a continued chain of love-work, carried on by all the perſons in God, the links of which chain are various, ſin, affliction, ſickneſs, and death, theſe come in to accompliſh God's abſolute thoughts and purpoſes of the open glory of Chriſt and the church together: Thus, through ſin, ſuffering, and grace, it ſhall be wrought up to a full open glory in the iſſue, without any interveneing ſin or cloud, to ſtain or darken it to all eternity.

It was then ordered, in thoſe ſettlements of the everlaſting marriage, that though to try her, ſhe ſhould be left to commit adultery with Mammon, and marry the creature, yet, I ſay, though the church was left to marry another huſband, who was not her Maker, nevertheleſs ſhe ſhould be called, and embrace the call too, snd return to her firſt huſband, and know, by the light of the goſpel, that it was better with her than now, as it is ſaid of Iſrael, *Hoſ.* ii. 7. And why was the fall ordered? To ſhew it to be all of grace, and to exclude boaſting, not to exclude the righteous man found in Chriſt making his boaſt in the Lord, or declaring the work of God upon his ſoul, which is his duty, and the humble ſhall hear the ſame and be glad, whilſt the proud and carnal ſhall ſtumble at it.

Well, this covenant with Chriſt, that was well ordered in all things and ſure, had ſubordinate councils in it to permit the fall. And why? To bring it about as a way and means in matters of the ſpouſe's concern, and as an occaſion to prove her huſband's love, and his utmoſt faithfulneſs, who was her Maker, joined with the utmoſt mercy of God, and power of the moſt high to reſtore her, but not to reſtore her to *Adam*, for ſhe never fell from grace and glory in *Adam*, for her grace and glory was given her in Chriſt Jeſus,

Jeſus, before the world began; it was never put out of her huſband's hands to *Adam*; love, faithfulneſs, and mercy do all therefore combine to reſtore her to Chriſt, her huſband, out of *Adam*'s ruins, who has kept her portion for her, in whom ſhe partook of all from everlaſting.

Lo! the difference between her and the reſt in *Adam*; for the non-elect had all their portion put in *Adam*'s hands, and they loſt all in him, but the elect had grace and glory kept in Chriſt's hands, and only their nature condition, or their natural ſtate, put into *Adam*'s; that now Chriſt, their huſband, by that grace reſerved in ſtore for them, recovers gradually her nature loſſes, by better things than theſe, or than ever *Adam* had in *Eden*, for her reſtoration, by grace, is more glorious than ever *Adam*'s ſtate was in innocency. Though the church fell from Chriſt, as created in his image and likeneſs, yet never fell from the grace and glory of his heart, ſettled upon her in him before the world began; for it was not in the power of ſin or Satan, to remove what God had fixed by oath, and ſettled in covenant; this was what preſerved her, therefore her Maker, which was her huſband, ſtretched forth his hands, and caught her, as the Greek verb uſed for his taking on him the ſeed of *Abraham* doth ſignify.

It was wiſely ordered, that upon her fall with the reſt of mankind, ſhe was not abſolutely ſo great a loſer as they, for the reſt of mankind loſt their all, all their purity, righteouſneſs, and innocency; and indeed ſhe loſt the ſame, but here lies the difference, ſhe had another ſtock, her main ſtock was in ſafer hands than *Adam*'s, *being hid with Chriſt in God:* Nevertheleſs it was ordered, to be impoſſible ſhe ſhould be ever brought to God, and ſo to Heaven, to her huſband, till all the obſtacles of her lapſed ſtate be removed by Chriſt's mediation; God's everlaſting purpoſes were that all his love ſhould ſtop, not be broken off, and unchangeableneſs of love within God, is conſiſtent with ſtopping the out-goings of love, till Chriſt by his mediation became God's ways to us; for by the fall we loſt his love communicatively, though by the fall we loſt it not proviſionally, for Chriſt was not to come, to purchaſe his Father's love, but to open the communications of it, to open love's paſſages for all ſorts of grace, as ranſom grace, reconciling grace, the grace of acceſs, comforting and conſolating grace, and ſo open all the paſſages of love, which the fall had either ſhut or ſtopped up.

It was an unſpeakable ſcene of glory laid! Nevertheleſs, before it opens, it is moſt fit the glory ſhould enter by the door of grace, for executive purpoſes, by execution have fully ſhewn grace to be grace, in that the fallen creature, by itſelf could never reſtore itſelf; God therefore, to bring all to paſs, ordained the means, bleſſeth them to anſwer the end, to accompliſh his everlaſting glory, or to meet as ſo many lines in the center, in the man Chriſt Jeſus and his ſpouſe; and now it is that the ſecret love of God, brought forth in the open ways and means of its execution, remains according to the everlaſting preparations he had made in Chriſt.

But God has ordered, that all the ancient glory be ſuſpended till

till the church be gathered in collectively by regeneration, which was to be the work of many ages, and ſhe is to paſs through many changes in her time-ſtate, ſhe muſt find it an hard thing to believe, (though the eaſieſt thing in life when God gives faith) to believe ſtedfaſtly into the fulneſs of Chriſt, and ſee therein into that ancient glory which was ſettled upon her from everlaſting.

To make this ſure, the Lord Chriſt, the Mediator, condeſcends with the Father in a humbling wonder; they ordained that the Mediator ſhould be emptied for the ſpouſe's ſake, and the glory-man put on her duſt, 'tis ordered ſhe muſt be born, left to ſin, made to die; 'tis enacted, that the Mediator muſt be born, and die for her, and reſtore her; the royal law paſſes by the votes of all the three in Heaven; accordingly *Adam* is created in the firſt open human means, by all the perſons in God, and it muſt be in God's image, or after the nature and likeneſs of the glory-man, not after the grace-likeneſs, much leſs the glory-likeneſs of the Mediator; our image, our likeneſs, ſays the three that bear record in Heaven, the Mediator being then by covenant God's fellow, in whom all his works of nature, grace and glory, are known, therefore called, *Col.* i. 15. *the image of the inviſible God, the firſt-born of every creature*; whom the Father *loved before the foundation of the world, John* xvii. 24. in this way of interpretation, a clear anſwer appears to the old cavil, How can there be an everlaſting union, an union before faith, when we are deſcribed as dead in treſpaſſes and ſins, children of wrath by nature, &c. How can a man be related to two heads at the ſame time? I anſwer, as a man is related in his ſpirit or ſoul part to the Father of ſpirits, the creator, and at the ſame time, in his body part, is related to his earthly Father, ſo he may as conſiſtently be related to two heads, to *Adam* as a head of nature, to Chriſt as a head of grace and glory, as all nature's treaſure was put into *Adam*'s hands, ſo all grace and glory treaſures were put into Chriſt's hands; but *Adam*'s nature by ſin, being corrupt, ours from him is ſo too: Thus by the loſs of nature's innocency, nature's holineſs, and nature's communion with God, we are children of wrath. But then, as related to Chriſt our ſpiritual head of grace and glory, we loſt nothing by the fall of that glory ſettled upon us in him before the world began: Hence it is a believer is perfect, and imperfect, holy, and unholy, at the ſame time, on a different account, and yet no contradiction, as a room is related to the owner and the lodger, to the tenant and the landlord, yet no one counts this inconſiſtent.

But our fall from nature makes it abſolutely neceſſary, that we be all recovered and made the children of God again, by faith in Chriſt Jeſus, to bring us up to a meetneſs for, and poſſeſſion of the inheritance, ſettled upon us as everlaſting children, or children of Chriſt, by adoption from the Father, upon which, when the Holy Ghoſt gives us faith, we are built: This diſſolves the old knot, how we are in a different way, not how in the ſame way related unto two different heads, our nature head, by *Adam*, our grace and glory head by Chriſt, and ſo the love of God appears unchangeable, one round of love, paſt, preſent, and to come, agreeing with his name

name, *I am*, John iv. 16. *and we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him*; all which ſets forth how the Father hath loved Chriſt, and how he hath loved us in Chriſt, and how Chriſt hath loved us according as he hath ſeen the Father love us.

And as the Father hath loved me, ſo have I loved you; by this is plainly meant the glory-love anciently towards Chriſt-man, and anciently towards the ſpouſe with him; the *hath loved*, and *have loved*, will match with the everlaſting ſettlements, and with the covenant of his love and peace towards us.

Beſides, if Chriſt had ſtood thus in the love of God, as the man from everlaſting, and the church from everlaſting with him, to what purpoſe had the old teſtament ſtiled him actually the man, *Zech.* i. 10. and relatively as the huſband, *Iſa.* liv. 5. and bridegroom of his ſpouſe; and deſcribe him ſo long as the open man, if he was not actually with God the ſecret man, the covenant-man, in theſe times of the old teſtament? It is ſound to hold the perſon of the Mediator, God-man, to be one perſon and two diſtinct natures, but it is not ſufficient, if we do not begin the human nature as the ſecret glory-man with the Father from everlaſting, therefore the Old Teſtament diſcoveries are called ſhadows of good things to come; but could there be a ſhadow before there was the body to caſt that ſhadow? As the ſhadow of a tree comes from the tree, but the tree is before the ſhadow of it, ſo Chriſt exiſted with God, and in God, then he caſt a ſhadow of himſelf, by the rays of the law; and theſe ſhadows had never been, if there had not been a body to caſt them; therefore the church ſays, *Pſal.* lxxx. 17. *Let thine hand be upon the man of thy right hand, whom thou madeſt ſtrong for thyſelf.* The church in that pſalm, is under troubles, and ſhe cries out in her affliction with an eye to Chriſt; Oh! ſays ſhe, Lord, if thou doſt thus and thus with ſuch worms as we, thou wilt bring us to nothing! If thou doſt exact payment of us to divine juſtice, out of our inſolvent ſtock, we muſt go to a perpetual priſon. Oh! no, God's remedy muſt be our remedy, his proviſion our payment, let thy hand be upon the man of thy right hand! Let thy hand be upon the man in ſecret glory, upon the man exalted as reſponſible for ever! and what follows? *Upon the ſon of man, whom thou madeſt ſtrong for thyſelf*; madeſt ſtrong, by giving him a covenant-ſubſiſtence in the ſecond glorious *perſon*, for himſelf to iſſue in his own glory.

CHAP.

CHAP. VIII.

Of the Love of the Father, and Chriſt to the Church, briefly cloſed.

TO ſum up the matter, as the Father had predeſtinated, that Chriſt ſhould behold his ſpouſe, the ſpouſe of God fall, die, and be loſt, as to help and recovery by herſelf, or by any other decreed to be above by creation; and as the Father predeſtinated him Mediator in the ſaid covenant capacity, to undertake for this ancient fore-viewed ſpouſe, now fallen into enmity and alienation from the life of God, the Father predeſtinated him to go through all manner of degrees of love for her; calling up all the gradual and ſucceſſive changes he had in his eye and thoughts for the covenant-man to go through; as the Father had contrived and pitched upon this way of love to be in perſonal union with his Son; to go through all kinds of trials, mocking, direliction, death, and burial, to make an atonement for ſin, to bring in an everlaſting righteouſneſs, a work that all the Angels in Heaven could never have done, that there ſhould be ground in his low eſtate to plead, *Father, glorify me with thine own ſelf, with the glory I had with thee before the world was, John* xvii. 5. And as the Father had predeſtinated, that God the ſpirit too, ſhould come after Chriſt, and finiſh the applicatory office of a comforter, that the church after her fall might be the reſtored ſpouſe, even as was counſelled between and among them in the counſel of peace, and ſo preſent her faultleſs before the preſence of his glory, with exceeding joy.

Thus chooſing all, and dying for her, in her ſtead he is made ſin, feels God's wrath, pours out his ſoul, and love at the ſame bleeding wound for her! and in the infinite love, God in the union of the man bore her, is made a curſe for her; conquers it by dying, and riſing again, that death had no more dominion over him; he raiſeth her up myſtically, and ſecretly with himſelf, and clothes her with the robes of righteouſneſs in glory with him the man, according to the glory of the ſettlements from everlaſting. *Iſa.* lxi. 10. *I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God; for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels.* I *will* my ſoul *ſhall.* It is ſpoken of the church's glory-power, and glory-will, to rejoice and be joyful in the open bridegroom-glory, and open veſtures of the church's bridal ſtate, in the glory kingdom of the reſurrection. This was future as to an *open* being unto her, and yet was paſt as to its *ſecret* being of it to her, and as to the open

being of it to God: For he hath clothed me, he *hath* covered me, he hath done it as a bridegroom, who at the conſummation of his open nuptials, being a great Prince, doth it in the open face of man.

Here now it is that Chriſt's love riſes up into an equality of God's love of her, in that he was pleaſed to do all this in union for the church. Indeed predeſtination in Chriſt, and redemption by him, are coequal depths and wonders of the grace of God; ſo that when the Lord Jeſus Chriſt, by redemption and advocacy, and the Holy Ghoſt by regeneration, and the ultimate meaſures of ſanctification, have finiſhed all the church's glory, by bringing it up exactly to that amazing pattern-glory of the predeſtination-love of the Father, the Lord will open the myſteries of her glory-union, and then ſhall be openly brought to paſs that myſterious ſaying, in Chriſt's prayer, *John* xvii. 21. *That they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us*; yea, one into us, as the original in ver. 23d expreſſeth it.

This is to be clearly made out at the open day of glory: This to be effected by the ſame perfect and final marrying of all the members of the myſtical body in an open union-glory into God and Chriſt, as was laid with God upon the foundation of eternal ſettlements. Thus I have made out, how a thing is done ſecretly in Chriſt, by ſettlement of the Father, as the foundation and pattern of doing the ſame thing outwardly, by Chriſt, and have hereby ſhewn that the Trinity, Father, Son, and Holy Spirit, do act diſtinctly in their order thro' Chriſt, and I look upon this way to be the ſhorteſt way of expreſſing things, and an abſtract of the marrow of the goſpel.

Oh! how has Chriſt ſet out his love in the Canticles, every way anſwerable to all the high diſcoveries I have repreſented his love by in other portions of his word; and was the ſpouſe of Chriſt ever in a capacity of loving him at this rate, ſhe knew ſhe could not, when ſhe had a glimpſe of his love in that vehement love, deſcribed, *Cant.* viii. 6. *Set me as a ſeal upon thine heart, as a ſeal upon thine arm, for love is ſtrong as death, jealouſy is as cruel as the grave, the coals thereof are coals of fire, which hath a moſt vehement flame.*

Set me as a ſeal upon thine heart. Oh! it was a higher ſtrain of love and privilege to be ſo engraven, than it could be of love and duty to deſire it! it was more for her to be ſet as a ſeal upon Chriſt's heart, than it was to aſk it from her own heart, and with her lips together.

As a ſeal upon thine arm. It was a higher ſtrain of love in Chriſt, to ſeal the ſpouſe upon his arm, or mediation-power wherewith he was inveſted, to embrace her, and ſo preſent her name to God, in the very office ſhe ſaw he was to bear in Heaven for her, viz. the mediatory-relation he undertook to manage and purſue as an High Prieſt with the Father, in all his pleas to God, than it could be a ſtrain of love in her to beget it at the throne of grace.

For love is ſtrong as death. Oh! ſays ſhe, ſeal me, for I am ſure thou

thou wilt ſtick at nothing for me; thy love is ſtrong, and will not flinch at death, but is as ſtrong as death, as death of pierced hands and feet; my Lord deſigns to die for me, ſo ſtrong is his love to choſe it; ſo ſtrong is his love to feel it; ſo ſtrong is his love to wade through it; but why is it not expreſſed ſtronger than death; if it be meant of Chriſt's love? I anſwer, becauſe ſtronger than death, was the fulneſs of power to conquer death; whereas here the ſcope is to ſet out love to undertake and taſte of death. Now love, as ſtrong as death, ſets out the fulneſs of love to undertake it; love, ſtrong as death, to chooſe a ſtrong death, the death of the Croſs for us; and then it is the power of the lover ſtill, and ſo ſtronger than death to conquer what he undertook.

Jealouſy is as cruel as the grave, the coals thereof are coals of fire. As if ſhe had ſaid, Seal me! Seal me! For I know the fire of thy love will bring thee down hither! and lo! when thou comeſt into the world, I know already, by the breathing of thy lips, that thou wilt do more than that for me: Thou wilt do more than ſeal me, thou wilt die for me: Oh, ſeal me for thine! For I know thou wilt truſt me alone in this world! Seal me, for I am not ſafe without it! the Devil courts me, the world ſometimes flatters me, my own wicked heart betrays me, and is oftener worſe than all I feel upon me; Oh! ſeal me, ſeal me, and do not live in jealouſy, for it would be a greater trial to thee, to bear the loſs of me, in my departing from the Lord my God, becauſe I am thy ſpouſe, one with thee; a jealous thought of looſing me from my conſtant duty, from my faithfulneſs and loyalty to thee, my Lord, *breaking wedlock*, and marriage-covenant, as a wife with thee in the dear relation, is a fire that will make thy love quickly break forth, to ſecure me more to thee from the power of Sin than ever, for the *Lord my God is a jealous God.* Thus ſhe goes on, and concludes of theſe coals of jealouſy, that they are fire, which hath a moſt vehement flame, it will break out as flame that kindles from the fire, and ſhew the vehemency of the love of Chriſt to me; which proves, that the love of the ſpouſe bears no compariſon of the love of Chriſt to her. Therefore the ſaints love is pointed out, as acts of obedience and ſubmiſſion to Chriſt, not as acts of love equal to him, *Joh.* xiv. 21. *He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.*

He that hath my commandments. He muſt firſt have them engraven upon his heart, before he can keep them; a knowledge of Chriſt's ordinances before he can obey them; he muſt obey them from the grace that wrought the knowledge of them.

He it is that loveth me. From my firſt love, ſettled upon him, and communicated to him, from the pattern-love of the Father, the fountain from whence all the ſprings of influential love flow, that operates upon his heart to love me evidentially before men and angels, to teſtify it, by keeping my commandments.

And he that loveth me, ſhall be loved of my Father. He ſhall be

loved of my father more openly in his experience, by ſweet ſenſation, and communion-power, through *me* the Mediator, by the Holy Ghoſt, in evidence to his ſoul that cannot be denied; the Father will love him more ſenſibly than he hath yet diſcovered himſelf unto him.

And I will love him. I will love him more openly, more in view, and diſcovery, by extraordinary meltings of his ſoul, even into tears of joy; I will love him more by my own power, in conveying the ſpirit of my Father's love afreſh; I will love him into encreaſed taſtes thereof.

And will manifeſt myſelf unto him. So that the love is explained to be manifeſtative, [*latter*] love, and built upon ſettlement-love; I will go on with love and purſue the gracious track thereof; and ſo bring him out of clouds and darkneſs, where he was wont to lie down afraid, as it follows in verſe 23.

And my Father will love him. He will love him by open manifeſtation to his ſoul; he will open that to his experience he never ſaw; to his heart, he could not believe was in the heart of God for him; he will love him more into the knowledge of electing love, to melt and humble him, to rejoice and ſettle him, who can reſt upon nothing but eternal grace, he will love him through all perils and dangers here below.

And we will come unto him. In a way of communion with the perſon of God, with more ſenſible operations of the preſence of God, by the mighty comforter; and with more and greater evidences of the pourings out of the ſpirit of God upon that ſoul; and we will come unto him as Triune God, Father, Son, and Spirit.

And make our abode with him. His ſoul ſhall be our habitation, his affections the reſidence of our love, his comforts ſhall be ſtrong, his joys ſhall abide, we will keep up the communion of heavenly life with the ſame bleſſed ſoul, he ſhall have more *aſſurance*, more ſtanding *peace*, more fixed and endured *ſteadfaſtneſs*, and his joys and experience of the love of God ſhall not vaniſh. I would here urge a few arguments, to ſhew upon what foundation we are dear to Chriſt, as Mr. *Hunt* placeth dearneſs to Chriſt, upon prayer, ſtriving againſt temptations and infirmities. But I place it according to the Scriptures, upon the following arguments.

Argument Firſt. To be dear to Chriſt is above the reach of nature, above *praying, and mourning for ſin that dwelleth in me, &c.* becauſe to be dear to Chriſt is a foundation-grace, an under-ground-work of God's love, and ſo is to be diſcovered by other pieces of grace, of the ſame kind in the ſuperſtructure, as regeneration, knowledge of Chriſt, in opening the underſtanding *to know him that is true*, 1 *Joh.* ii. 20. Now I come to know my dearneſs to Chriſt by what I *ſee, feel, taſte*, &c. not by what I do, but by what I enjoy of God, It is his ſpirit, by the application of precious promiſes of pardon to my ſoul, that proves me dear to Chriſt, 1 *Cor.* ii. 12.

now

now we have received, not the ſpirit of the world, but the ſpirit which is of God, *that we might truly know the things that are freely given us of* God. It is not prayer, but the diſcovery in prayer, that I make to be my evidence; when I am helped to look ſo by grace, in prayer to the interceeding object of faith and prayer, here I have my comfort, here I behold my dearneſs in the views and enjoyments of my object Chriſt, for Chriſt, and the ſpirit, engroſs all the glory of the duty, all the evidences in duty, from whom I graciouſly receive them, therefore my dearneſs to Chriſt, ſprings from his love, not from my praying or mourning, &c.

Argument Second. To be dear to Chriſt, is free love, *Hoſ.* xi. 4. *I drew them with cords of a man, with bands of love.* Our converſion is built upon free grace, though brought about by ſevere juſtice done to Jeſus Chriſt, for when God draws, we find both a ſweet and effectual motion in it. The Father here ſhews us by the prophet, what he did by Chriſt; I drew them with ſuch motives and arguments as I took from the firſt covenant-man, with bands of love, covenant love; obligations by free promiſe and oath to Chriſt: I loved him, and loved them in him, and gave them from everlaſting to him; thus it is a love, not confined when I am pent up, but is free to give vent and utterance, and ſcope unto itſelf; ſometimes it comes into the ſoul with a thought, a kindling power, a melting kindneſs, a ſweet and irreſiſtible impulſe, a ſeal of loving kindneſs, and doth not meddle with our duty of praying, mourning, or ſtriving, &c. but is ſo much above it, that it makes you come preſently upon your knees, and perhaps ſolemlny too; yet, it may be, feel nothing of the drawings of divine love: So free is grace, I have known ſometimes in prayer, I have loſt all that ſweet communion with God, I have had a few minutes before in heavenly meditation; yea, that communion which hath not been a ſudden thing, but more fixed and durable in my ſoul, that which grace hath kept up a long time in holy meditations, when I have been neither writing nor reading, but walking, and often awake in my bed; it hath ſoon worn off in the very act of praying, when I have thought to go to work more ſolemnly: Now if I had not a better way than praying, to know whether I am dear to Chriſt, what would become of me in point of ſervice? what would any man know what to make of his ſoul's eſtate, that ſhould ſit under my miniſtry, when I was thus at a loſs to give a conſiſtent account, with the doctrines of ſalvation, how I am, or any other ſoul is, dear to Chriſt?

I am ſo far from praying to this end, that I may be dear to Chriſt, that I always, through ſome meaſure of grace or other, (bleſſed be the Lord) believe I am dear to him, as the principal cauſe and encouragement why I do pray unto him. And though my comfort is often damped in the coldneſs of my duty, yet I conſcientiouſly continue my duty; why? to profeſs my ſubjection to the Lord, *he is thy Lord, and worſhip thou him, Pſalm* xlv. 11. therefore, I prefer a cold prayer before none at all: It is better

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to bring words that want a ſoul, than neglect to bring our bodies, that have ſouls in them: *Take with you words*, *Hoſ.* xiv. 2. if you cannot take the ſpirit, and pray; ſtill it ſhews me that I am not to judge of my ſtate by prayer, except it be Chriſt's prayer for me, (and indeed one ſight of Chriſt's love, is worth more than all the prayers of the church of God) yet I pray, to bleſs God that grace was ſo free to me in the wilderneſs, when I had thrown up all for the world, the fleſh, and the devil; I pray to bring my thank-offering before him, that I was dear to Chriſt, before I put up one requeſt to God in my life: Now here is reaſon to pray conſtantly, becauſe I know that all believing prayer, is built upon Chriſt's interceſſion, and that ſpirit given me from Chriſt will teach me to pray with an eye to all further diſcoveries of love, which the Advocate hath made way for unto my ſoul: This is praying in faith, according to what God hath ſaid ſhall come to paſs, *that before they call, I will anſwer; and while they are yet ſpeaking, I will hear*, *Iſa.* lxv. 24.

Argument Third. To be dear to Chriſt, is preventing grace, in the very ſettlements of grace in Chriſt Jeſus, as my calling, and conſequently, my praying proceeds from thoſe ſettlements and donations of grace that firſt made me dear to him, 2 *Tim.* i. 9. *Who hath ſaved us, and called us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt before the world began.*

Argument Fourth. To be dear to Chriſt, is without a change: His love is ſtill unchangeable, 2 *Tim.* ii. 13, *if we believe not, yet he abideth faithful*; faithful to his promiſe and covenant; if we are unfaithful to our engagements, he is alſo faithful to renew us again unto believing; if we are frail or faulty, and from either cauſe do believe not, yea he was faithful for us, and to us, before we believed on him; to ſend Chriſt Jeſus for us, to take away our ſins, and the obſtacles that ſhould lie in the way of our effectual calling; as alſo to preſerve us in Chriſt Jeſus, 'till the time of our calling came, and in all he ſhews it to be the ſettlements of unchangeable grace that makes us dear to Chriſt.

Argument Fifth and laſt. To be dear to Chriſt, is an orderly love. It is a relation built upon, dear to God in love, and then at length, in flowing down, ſecures our obedience, praying and mourning, &c. as obedience flows from Chriſt's love, not Chriſt's love from our obedience. How then is it, if we do as our teachers and miniſters direct us, we may be dear to Chriſt? Moſt certainly, if ever we do ſo, it is becauſe we are dear; we were dear long before we did it, as the true and only ground of our being brought to do it.

To give the reader therefore ſome help, in a conciſe ſtate of the matter, in a confidence and harmony according to the word of God, as yea and yea, not yea and nay, *let us, as wiſe and underſtanding what the will of the Lord is*, *Eph.* v. 17, look at a right converſion to the Kingly office of Chriſt. For all ſound Chriſtians, of any

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ſtanding in converſion to Chriſt, muſt, leſs or more, at one time or other, be convinced of this, that converſion muſt firſt be to Chriſt's prieſtly office, before it can be converted to his Kingly office; that is, it muſt firſt have ſome hope of pardon, before it can have any pleaſure in obeying, though it is done by the power of the Kingly office, in the light of the teaching-office, or what we may call the prophetical office of Chriſt: For *Converſion*, or the act of turning, is always to do again, and to be repeated after every act of departure from the living God, though it be but a departure from him in our thoughts: Although *Regeneration* was wrought at once, in the ſame inſtant, and when we are brought to new acts of converſion, or turning again and again (I mean from ſelf, from ſin, and creatures) to eye him, and receive him as our goſpel-ſalvation, ſtill the ſame in his prieſtly office, the office of Chriſt in the matters of his righteouſneſs and blood, whether ſacrificed upon the croſs, or pleaded in advocacy on the throne; in the light of this we diſcern his teachings, by the holy ſpirit, and in the peace and love of this, ſhed abroad in our hearts by the Holy Ghoſt, given unto us, we are prepared to turn unto him, as our King and Huſband, under his own ſweet and eaſy laws, ſuited to our new relation by the Holy Ghoſt.

Well then, 'till by freſh experience I feel his blood, and diſcern his ſacrifice, his once offering up of himſelf, I am ſure I can never yield afreſh unto his ſceptre; all Mr. *Hunt*'s way, in his propoſed ſtate of trying your intereſt in Chriſt, doth but bewilder a poor ſoul; It is the blood of Chriſt, which the ſpirit in his work uſeth on me, takes away the ſtony heart within me; I know nothing elſe but this matchleſs reſult of free grace, which the ſpirit brings home, and applies ſweetly, to diſſolve it. Now, at the diſſolving of this ſtone by blood, *the blood of Jeſus, which cleanſeth from all ſin*, before I can find one law of Chriſt written in my heart, 'tis his gracious yielding to me is my alone comfort; I am aſſured of this, and can ſay, I truly experience it, for I never yielded up my heart to Chriſt, 'till Chriſt yielded down his hand to my heart: I always found the ſpiritual part of the work impoſſible; nay, I could not ſpiritually put forth one act in it, till the grace began on his ſide, my heart was a heart of ſtone, contrary to yielding, till his hand was a hand of love in the time of love, and fully reached my heart; the word is plain in *Ezek.* xxxvi. 25, 26, 27. there is cleanſing of my perſon before the ſoftenening of my nature; a dirty ſtone may be waſhed before diſſolving, but the whole applicatory work of the goſpel begins with God's effectual calling us. The firſt of all is, "I will ſprinkle "clean water upon you, and you ſhall be clean;" then as a diſtinct and next thing in order, "a new heart will I give you, and a new "ſpirit will put within you; and I will take away the ſtony heart "out of your fleſh, and I will give you a heart of fleſh." This follows the cleanſing part; and then, laſtly, here are the principles of yielding obedience to Chriſt's Kingly office, "and I will put my "ſpirit within you, and cauſe you to walk in my ſtatutes; ye ſhall "keep my judgments to do them;" all this is done in order.

CHAP.

CHAP. IX.

Concerning the Redeeming Efficacy of the Lord Jesus Christ.

THE truth of which is, As a proper satisfaction was made to God by Christ, so the proper satisfaction (or atonement and full sacrifice) was an infallible particular one for all the sins of the elect; the responsibleness of my surety is founded upon his deity, as the Son of God; and the qualification of his sacrifice, to pay my debt, is founded upon his covenant, as Mediator; my growing consolation ariseth from a sight of the spirit's work in my soul, a discerning faith, that Christ's satisfaction was made for me; therefore I believe through grace, it was made for me; before I came to Christ, I am experimentally encouraged it was for me to procure my heart to come to Christ, to encourage my heart to come to Christ, and take up my pardon with him as my own, and then to come to Christ for more confirming evidences of it, by more faith. And the Lord be pleased to give me gospel-faith, discerning-faith upon satisfaction made, and made for me, for my sins already, and though I cannot bring my heart to come, yet the *satisfaction* that Christ hath made for my sins *can*, and doth bring me to come to the glory of God by Christ. I must see the prevalency of the sacrifice made, and the propriety of the sacrifice settled in the Lord's covenant to be for me, if ever I come to Christ to receive consolation from him; for I look to what I see, the positive proper satisfaction made by Christ for me, and for all my sins before I had a heart to come, as the satisfaction of Christ made to God was for me, in order to procure a believing heart to come, even when I had no heart to come, to rest my soul on Christ, because I have the discoveries already, which were procured by the same satisfaction, as I saw his righteousness and blood were for me in particular. My heart never spiritually set out upon a may-be, it was otherwise. I did not come to Christ upon any perswasive ifs, but I came upon positive drawings to the object God-man, in clear and distinct discoveries of his person, righteousness, and grace to my soul; I felt his power, after I beheld his fulness; I saw it to be for me, before I had a heart and courage to take it up; again, he drew me to himself, he won me to his righteousness, melted my heart, and overcame me with his beauty, in the very discoveries of himself to me; the motions of my steps had never been, if the views and joy of my soul, in looking unto Jesus, never had preceded; if discoveries had not taken off uncertainties, I am sure there had been no effectual influence on my will, to bow me and incline my heart to Christ: The certainty of it in my views, made me run;

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I got more ground now in a thought, than I uſed to get under a whole ſet of motives and directions; for goſpel-faith is no blind faith, nor round-a-bout faith; if I ſee my object certain, it draws my heart to him; I cannot often ſee his ſmiles, but I muſt be changed in the whole frame of all I ſee by them. The ſweetneſs of love, in the certainty of the object, *overcomes*. He ſhews himſelf, and I come by the ſame grace; I ſee, but he always reveals his love, and diſplays his arm, in the light of God's countenance, before I move forward, the light ſhines, and takes mine eyes, before I approach the ſame object; and then am made at length to roll myſelf on Chriſt, to rely and cleave, to truſt and repoſe my entire confidence in him my Lord and my God.

Here I would perſonate ſome poor ſoul that wants Chriſt's help to come to him, it may be, reader, this is thy caſe, thou feeleſt an hard heart, and a captive ſoul's bonds, and art ſtraitened within thyſelf, and wanteth a coming power, added to thy ſeeing eye, to come and venture all that thou art, and haſt, ſin and grace, upon Jeſus Chriſt. The cauſe of thy bondage may be, becauſe thou haſt ſet up inherent grace in thy thoughts, and bowed down in thy ſoul unto it, and then no wonder if thou art bowed down in thy ſoul for it; thou haſt bowed unto it, and honoured grace in thy ſoul, as if grace was Chriſt, as if frames were Chriſt, as if drawings, ſtirrings, and begun hopes were Chriſt; and thus, poor ſoul, thou haſt been kept at home in ſelf-graces, and wanteſt a heart to come to Chriſt: Poor ſoul! What muſt I ſay unto thee? mine errand is this, Hear what the ſpirit ſaith *unto them that mourn in Zion, Iſa.* lxi. 1. *He hath ſent me to bind up the broken-hearted, to proclaim liberty to captives, and the opening of the priſon to them that are bound.*

Come, poor ſoul, mind the next diſcoveries; ſee if he doth not ſhew thee more in Chriſt than thou haſt ſeen in meekneſs, patience, love or kindneſs, written upon any heart of fleſh; ſee if there be not more in the twinkling of an eye, when the ſpirit ſhews thee Chriſt's face, than thou haſt ſeen all thy days of Chriſt by reflection, looking into thy heart, and poring upon thy graces: Come then, poor ſoul, at the Lord's releaſe, *Iſa.* xlv. 13. *He ſhall let go my captivity*, and freely give up all thy charters into the Lord Chriſt's hands; and ſee there is a more excellent way, than making and truſting ſo much to inherent grace; give it up all at one mighty word, at one mighty lift of the ſpirit of Jeſus, into Chriſt's hands, and live upon Chriſt Jeſus alone, as it is a way to have more grace than ever; for thus haſt thou been kept at home, in ſelf-graces, inſtead of being kept on Chriſt Jeſus the Lord.

" I begin to tell it you, as the ſpirit orderly began it in his firſt " ſhining in, and guiding forth mine eye upon the object, Chriſt: " Here I have ſtays and mighty underproppings, that bear me up, " while I view the ſame diſcoveries, I have an inſtantaneous hope " in mine eye, a Chriſt, the Chriſt of God in all his fitneſs, in all his " fulneſs, in all his freeneſs, ſet before me, my heart is raiſed, and " yet again my heart deſponds! mine eye hath hope, and yet mine

" heart is treacherous ! mine eye is full of encouragement, and yet " my heart (I have ſtill ſuch a body of this death, Oh my heart) is " fearful! I ſee the faireſt face in Zion! the chiefeſt of ten thou- " ſand! the firſt-born of Paradiſe! Adam's elder! Angels ſovereign! " the eldeſt Glory-ſon ! and all the Angels of God bow before him ! " I ſee him brought down, and his face marred, his body mangled " on the croſs ! I ſee it for me, and yet my heart, Oh! my heart! " I know not how I come to take, to hold the ſame faſt ! It wear- " eth off again, and I ſeem to be but where I was ! I have moſt pure " diſcoveries, and yet my heart's unclean ! I ſee thy glory-word, " O Lord, for ever ſettled in Heaven, and yet my heart is wan- " dering ! I have better ſights than ever without me, and yet my " heart is worſe than ever within me ! It is a heart called to come, " and yet it cometh not ! Theſe views have not been without the " voice of Chriſt, who hath ſaid unto me, be of good cheer ! Here " is now a diſcerning faith, which let in my comfort, and this diſ- " cerning faith is diſtinct from coming, it is ſeeing the Son, and " bleſſed be God, though I am often in bonds, I can ſee the Son " of God ſtill!".

Well, next is the coming faith to Chriſt, without the deeds of the law. Motion-faith is from myſelf to Chriſt, and more of the ſpirit's work with freedom ſteps ; as diſcerning-faith was within myſelf, by Chriſt's ſhining in by free encouragement, I would open it a little from ſome gracious experience, for I know it is a myſtery, and I may ſay, with truth, I never knew what the doctrine of coming to Chriſt was, I could have no right thoughts of it, by all my conjectures of the practical way of performing it : coming, coming to Chriſt, did but make a ſound, till the Holy Ghoſt inwardly taught it me by my own experience, and then led me on in coming, and in coming ſtill to Chriſt oftener : Well then, it was thus with me. The gracious ſpirit of God made willing to drop all my cargo on the ſpot, all my goods and treaſures laid up for many years. Laid up ? Aye, laid up for Heaven. But I was prevailed on to renounce and give up all my preparations, my qualifications, my hearing, my tears, my obeying, my praying and preaching, that it ſhould be no hin- drance to my motion God-wards ; and as to all that appeared ma- terially good, in the things afore recited, grace ſtrengthened me in the change, to reſign them up, and truſt not one of them, and ſo I ſtood ſtripped, while diſburthened of all things, which I had taken up once in profeſſion, to ſave me without Chriſt. That in this con- dition, when I came to Chriſt, I came light, with joy in my ſoul, nd the burthen of ſin dropt off upon the firſt diſtinct views. Now this was the opening of my way, and fitting my ſoul, by Chriſt, to come unto himſelf ; my firſt coming lay thus in the motions of my ſoul.

" My Lord, I have nothing, I am nothing to thee, I came with " nothing : I came to thee naked, becauſe I ſee my cloathing pro- " vided ; my riches gathered, my robe and all in thy hand ready ! " thy

" thy fitneſs as God and man anſwers my condition; as God thou
" haſt taken off all diſcouragements, enlightened my darkneſs, and
" breaketh my bands in two: As man, thou waiteth to receive me,
" and yet art God that waiteth to be gracious. Thy fulneſs hath
" not only broken in upon mine heart, but hath broken up all my
" ſecret thoughts and ways before me, and hath broke off all my
" old excuſes; thy freeneſs in coming down, in coming down for
" me, to make the ſatisfaction, and that ſo early in thy love, be-
" fore I openly needed any, thy freeneſs to do it for me, when ſo
" many were paſſed by; thy freeneſs to me by grace, when ſo many
" viſible brave and illuſtrious ſouls paſs their days in the ſpring of
" nature, run their courſe (through man's proſperity) in nature's ſum-
" mer, and yet, like leaves, drop off in autumn, are caſt into Hell
" in winter, and never ſaw one ſpiritual beam of diſcovery from
" the glory-ſun. How free is thy grace! 'tis to me and not another!
" thy diſcoveries of it to me, when I was fighting againſt thee in
" carnal ways: Thy freeneſs to looſe my bonds, that now I am
" got from ſelf and home, and come to thee the gate of mercy!
" to thee the door of life, who art propoſed by the Father to be
" believed on. Mine heart is falſe, but thine is a true heart for me!
" I venture upon the fulneſs, fitneſs, and freeneſs of thy own true
" heart for me, and dare not deſpond, notwithſtanding the treach-
" ery of my own; thou art all life, which I ſet againſt my fre-
" quent dead heart; thou art immortality, and I come to thee;
" whoſe immortality is ſet againſt my own body of death: I come
" to thy light againſt my own darkneſs; and yet I come with thy
" word, thy lanthorn at my feet, *Pſal.* cxix. 105. and I venture to
" thee by thine own light upon me and about me; ſince thou haſt
" ſaid, O Lord, unto my heart, *be not faithleſs but believing*; Lord I
" have this body of death, but I come by thy grace to cleave to thy
" life! I have the baſeſt nature ſurely in the world, but I come to
" the *lamb without a ſpot for me!* I come to thy beauty, and ſet thine
" holineſs for me againſt all the challengers of law and conſcience, in
" the room of my deformity—I come to thy holineſs, to ſet it a-
" gainſt the ſin and abomination of my heart—I come with an Æ-
" thiopian ſkin, lo! here be Adam's ſpots upon me, and yet I come
" with thy ſpirit;—I come above this condition of corrupt nature,
" becauſe thou didſt exchange conditions with me, by thy ſurety-
" covenant. Thou tookeſt my ſin and yet waſt never ſinful, 2 *Cor.*
" v. 21. it could not work its ſtain upon thee, and therefore ſtill,
" whether I look to ſaints or angels for compare, thou haſt the fair-
" eſt face in Heaven, and I ſee no other way to come to God but
" by thee;—I have a crooked heart within me, but thy ſpirit of
" grace and ſupplication, in this happy moment, hath brought me
" ſtrait to thee;—I come to thee againſt a thouſand heart reproaches,
" and thine upright heart I ſet againſt my own hypocriſy;—I
" have a fading heart in all my beſt complexions, the grace-
" colour of the new-nature, wears out, and waſheth off in the

" daily uſing, yet I come to thee believing, knowing that this " robe in thy hand ſhall be openly put upon me, as thou didſt " ſecretly put it upon my ſoul when I knew not what thou didſt; " the nearer I approach in thy light, through faith, the more I ſee " reflectively I am cloathed, who thought myſelf naked;—ſo I am " comely through thy comelineſs, which thou haſt put upon me;— " I am one with thee in thy robe, and there is no ſpot in me." And now, brethren, I do wiſh I could ſpeak it to all the church of God on earth, as I ſpeak it and have ſpoken it before the head of the church in Heaven;—This is the practical part of my venturing Antinomian-faith, and ſome call it *Enthuſiaſm cant madneſs*; yet, in this, I venture ſtill, or I ſhould go in faith to be as dead as the times; yea, if I had not ſet out in this faith in Chriſt, I had never been a believer.

Thus when Chriſt ſhews me the vileneſs of my heart, as much as in ſome proportion as there is in Hell (I think) yet I find comfort upon viewing the doctrine of Chriſt's ſatisfying, and am refreſhed to know that he hath died for my ſins, becauſe herein he helps me to ſee his fulneſs, the fulneſs of his blood, and the abomination of my own ſin beſide; and it is a ſtay to my heart to behold the remedy in the Son of God provided, and ſet againſt my corruptions, which remedy I ſee doth vaſtly out-balance and weigh down the hurt that all within my heart can do me: It revives me, that though I look into this heart of mine, and ſee not one dram of holineſs, but behold filthineſs, and putrifying ſores every time I ſearch it, to know how it is with me: Yet it is a gracious relief to me that Chriſt the Phyſician is mine;—but how do I know, by the faith of ſeeing? Becauſe I ſee him graciouſly ſtand before me: He hath viſited my ſoul, opened my wounds, and made me know my own deformity; yet, nevertheleſs, when I have goſpel-views of Chriſt, and ſee the human nature in his ſufferings for my ſins, I am relieved in ſearching my heart under all the views of ſin in me;—I ſee my views refreſh me, and feel a rock underneath ſupport me. The Lord is pleaſed to give me a ſight of all my ſins, that is, all manner of corruptions in me, *Rom.* vii. 21. 23. I behold all the filthineſs of abomination in my ways amaſſed together in my heart, and I take notice, the holier I ſtrive to be in my duties, yet the more filthy under all theſe endeavours do I amazingly behold myſelf, in myſelf, yet clean in Chriſt; what a furtherance is this to my coming to Chriſt, when I come diſcerning what he hath done for me, though in the light I ſee I am ſold under ſin, yet I have views which preſent an infinite virtue-ranſom too, that hath bought my pardon, and comprehends my freedom: This ſatisfying price, being a moſt certain redemption in itſelf, and a particular redemption to me, and though this looſens my chains, yet it doth not entirely break off my bonds; this is the work of farther grace, and this is the view that gives me the gracious hopes, the ſweet encouragements of my inſeſt intereſt: In theſe views I ſee if I had a thouſand times ten thouſand

thouſand times more ſin, if it had been poſſible than I have, yet this ranſom-blood of Chriſt would cleanſe me from all ſin: All my filthineſs therefore, whatever it be inherently, is notwithſtanding in that fundamental cleanſing, once for all myſtically cleanſed away in the bottom-relation I myſtically ſtand in to Chriſt, even while ſin continues in me inherently, and I am now by virtue of this radical cleanſing compleat and without ſpot in him. Aye, ſays ſome, here is preſumption with a witneſs; aye, ſays I, ſo there is, as he muſt apprehend it, and never do I expect to come to Heaven without abundance of that to carry me on thither, which ſome call preſumption. Well, to reconcile and clear it more, I look to the truth revealed in the written word, and there I find he died and made ſatisfaction point-blank for ſuch a ſoul, for ſuch a ſinner as I, who ſtood off and had no heart to come. This encourages me now to take up this ranſom-blood as mine. I find by the ſtrength of the quickening arm, that will work when the Lord pleaſeth, that he will work more ſtrength and grace in me when he ſees it meet; this lot falls to me, let it fall how it will to another, and, by all tokens in my object, it muſt be ſatisfaction made for me. For the ſatisfaction of Chriſt is not to make, through the drawing of the ſpirit, and the coming of the ſoul are yet to do; upon this principle I am helped to more approaches of my ſoul to Chriſt, ſpiritually in a day, than I was wont to find in the other conditional divinity in ſeven years. It may be, Reader, thou canſt not lay hold of comfort, becauſe thou art not come to Chriſt for comfort, inwhom that comfort is founded, from whom it flows, by whom it is conveyed; what then, ſoul, through grace thou ſeeſt him, and in him thou ſeeſt that thy very firſt comfort is darted as a ſunbeam of Heaven into the inner chamber of thy heart. Thy faith is but an embrio, the ſhape of it yet is not all perfected in the womb of thy mind, as a faith to reach to all the lively proportions of it, for the motion act of faith is a more ripening act than the ſight of faith; to ſee and believe is the firſt act, but to come and believe is a farther act. For I have plainly ſeen the eyeing-act of faith, diſtinct from the venturing-act of faith, and that the former is ſometimes a long while in the ſoul before the latter; that is, my brazen ſerpent act of faith, eyeing my object for eaſe and remedy, as I am ſick and ſtung: But my golden-ſceptre-faith is approaching the object, as I am made ſtrong by God the Spirit, being married to the ſame Lord who holds his grace forth of beſtowing what I aſk.

CHAP.

CHAP. X.

To prove by a Variety of Scripture Arguments, that the Soul cannot be too filthy to go to Chriſt for Salvation.

MR. Hunt obſerves, page 40, in his Sharon's Roſe, *thou mayeſt be*, ſays he, *too filthy to go to Chriſt by faith in the ſtate thou art now in.* If this be not novel Divinity, to the Scriptures, I know not what is, which I ſhall endeavour to make appear by the following arguments:

Argument 1ſt. He that can't be too guilty in his perſon to go to Chriſt by faith, can't be too filthy in his nature to go by faith to him; for guilt and pollution go in couples: This evidently appears in the type of the two goats, *Lev.* xvi. provided both for the guilt and uncleanneſs of the people too; for after the goat of the ſin-offering for the people, upon which the Lord's lot fell, was offered up for a ſin-offering, ver. 9, 15. and atonement made with it, ver. 16. becauſe of the uncleanneſs of the children of Iſrael, it is expreſly ſaid at ver. 21. *Aaron was to lay both his hands upon the head of the ſcape-goat, or live-goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, putting them upon the head of the ſcape-goat.* What! what was this! but coming with the guilt and filth of ſin, both included in that phraſe, *their ſins*; and ſeparately called *iniquities* and *uncleanneſs?* Who was it a coming to in the myſtery and intent of that type, but Chriſt? Atonement was to be made for their uncleanneſs, and their tranſgreſſions, in all their ſins; both being coupled and laid together in that proviſional ſacrifice, looking towards Jeſus. So that as guiltineſs and filthineſs in ſin go together, and ample proviſion is made in beſtowing Chriſt againſt both uncleanneſs and tranſgreſſion; and then go to Chriſt fiducially and confeſſedly, putting him in remembrance under faith, viewing him, that both theſe have been laid upon him, and if I cannot act thus in reſpect of filth of ſin, I cannot act thus neither in reſpect of guilt of ſin, for we ſee how they go together.

Argument 2d. All ſin is an abomination in the ſight of God, guilt of ſin, or filth of ſin; and is there any child of God in the world can go to Chriſt without ſin in his relation to Adam? So that if the ſoul goes at all, it goes with its abominations to the Son of God, *manifeſted to take away our ſins*, 1 *John* iii. 5. How doth a man go to the water, but dirty, whether he hath much or little dirt upon him, it is dirt,

dirt, and to the water he goes with that defilement; and is it not too with all the pollutions he hath? And is it not dirt a man carries to the baſon with confidence the water will fetch it out? And why not ſpiritually go to Chriſt in the fountain of his blood, with our great and many abominations? Why not with all our filth, when his death is *ſet open as a fountain for ſin and uncleanneſs? Zech.* xiii. 1.

Argument 3d, None was ever forbid to come to Chriſt becauſe of filthineſs, ſee *John* vi. 37. *He that cometh to me I will in no wiſe caſt out.* But what if he comes in his filth? Well, if he does, the text excludes none that ſo comes to Chriſt; him that cometh unto me I will in no wiſe caſt out: If in no wiſe, why then it muſt be in this caſe, he will not, though a man come unto him in the filth of ſin. Oh! I am unclean, I am filthy, how ſhall I come to him of pure eyes? Yet, nevertheleſs, if the Holy Ghoſt gives him faith to come with all his filth of ſin ſticking in his conſcience, Chriſt will not caſt him out.

Argument 4th. None are ſhut up by impotency after faith is given them, though uncleanneſs be diſcovered, 'tis not the matter of ſin or uncleanneſs that ſhuts them up, it is the want of faith and ſtrength, not the want of holineſs; I am able to come polluted, but not in a ſtate of unregeneracy. So that if the Lord gives me faith to come to Chriſt with filth of ſin, compaſſed with pollutions, I go to Chriſt with theſe pollutions laid open, be not afraid, only believe is the word; and when Chriſt ſets this word home upon the heart, it breaks thro' all difficulties and diſcouragements that ariſeth from fleſh and blood; for I can ſee an holineſs in Chriſt, that is engaged to outdo all my pollutions; therefore a ſoul may always go to Chriſt, by faith, when the moſt ſenſible defilement is felt; faith hath evermore welcome, the ſpirit introduces it to a free acceſs notwithſtanding all defilements. Soul, thy faith is thy life, if the Holy Ghoſt, as the comforter from the Glory-man, be at the bottom of it: Thou mayeſt go, and muſt go with all my defilements to Chriſt, though they are never ſo many filthy ſtreams, between Chriſt and thy awakened conſcience, as Chriſt is the cleanſing means. Beſides, ſuppoſe he ſecretly ſanctify thee (as he certainly doth before thou comeſt) but diſcovers it not, thou muſt go nevertheleſs without any inherent holineſs; it may be often weak and feeble goings, thy hands trembling with a poor ſhaking palſy-faith, and thy heart faint within thee, yet he hath promiſed to receive thee; the blood of Chriſt hath the ſame cleanſing virtue in it, the firſt moment of application, as after the moſt prolonged delays of trying I cannot tell how many experiments, as faſting, praying, hearing, almſgiving, reading, &c. Well, the man thinks to get ſome qualifications to go to Chriſt; well, he thinks, all this is brave; but at laſt, if ever a man be clean it muſt be by the blood of Chriſt; and if the ſpirit applies that blood; if a man ſets out ever ſo unclean in his own eyes, that blood cleanſeth him as effectually the firſt moment it toucheth his heart, as though he tarried for all the above train of qualifications; therefore, ſoul, mind the reverſe, thou canſt not be too filthy to go to Chriſt, by faith in the ſtate and condition thou art in.

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Argument 5th. For a being too filthy to come to Christ is contrary to the promises of the gospel; for, says God, *Ezek.* xxxvi. 25. *Then will I sprinkle clean water upon you, and you shall be clean: From all your filthiness and from all your idols will I cleanse you.* Again, if any thing entangles the soul, and the poor heart doubts, saying, surely I am not clean; surely I am not clean. Why, then he will make new experiments of his grace, such as his soul hath not been used to heretofore, new wonders, and open all the mass, treasures, and ocean of the blood of Christ at once, and that for sin, and for this very sin, uncleanness, which troubles thee, *Zech.* xiii. 1. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.* Doth not this set forth souls going to Christ with all their filthiness? If it was not to wash away filthiness, why was the fountain set forth for sin and uncleanness? If the heart by faith lays hold of Christ's blood in the time of impurity, then the soul must come impure and filthy. On the other hand, if the soul be first pure, then his faith cannot be purifying faith, nor the blood of Christ cleansing blood to his soul.

Argument 6th. The woman taken in adultery, in the very act, was defiled with the filth of sin, but this woman, so taken and brought to Christ, was not condemned by Christ when set before him, but was dismissed with a non-condemnation, with a gracious caution, *go, and sin no more*: Likewise, David's filthiness, in the matter of Bethsheba, was a grievous pollution, and yet under that contamination he was not too filthy in the case and condition of his soul (in all those aggravations) to come to Christ by faith: This is a clear argument, that pollution ought to be no obstacle. How unclean was David? What moral filthiness had he contracted? and, yet to whom did he repair but to Christ? and what was it in Christ but his blood, that was a full and present remedy, for his filthiness and blood-guiltiness besides? which was typically pointed out, by his being *purged with hyssop*, *Psal.* li. 7.

The case of Matthew is also pertinent to my purpose, *Matt.* ix. 9. *And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom, and he saith unto him, follow me. And he arose and followed him.* Could this man be clean? Was he a holy man? No, rather he had abundance of filth when Christ called him: Was he not a publican, *Matt.* xiii. 3. an officer that gathered the Roman Tax? and how unclean were such? Publicans and harlots, publicans and sinners make one list, *Matt.* xxi. 32. compared with *Matt.* ix. 10. yet he was not too filthy in the pickle he was in when Christ called him; *and he arose and followed him.*

Argument 7th. The stung Israelites, did in their pollutions look towards the brazen serpent for a cure of their poison, because they were too weak and wounded to move out of the place [illegible] the fiery serpents had bit them, and so could not but look to the brazen serpent upon the pole; Accordingly, it proves the lawfulness of souls coming to Christ in all their defilements, since looking and coming

coming is both to the ſame end. And is looking by faith to the Saviour's blood to be obſtructed by a caveat of being too filthy, when Chriſt died for blaſphemers, 1 *Tim.* i. 13. for perſecutors, for chief ſinners, ver. 15. *for idolaters, fornicators, and adulterers, for thieves, drunkards, and extortioners,* 1 *Cor.* vi. 9, 10, 11. yea, for murderers, *Luke* xxiii. 34. not to ſave them in this ſtate; no, his cleanſing blood was ſhed to ſave them from the filth of it, from the guilt and condemnation of it, therefore a ſoul cannot be too guilty or filthy to go to Chriſt for ſalvation; becauſe he goes to Chriſt to be ſaved from the filth of ſin, as much as the curſe due to ſin: He hates the pollutions of his heart as much as he fears the wrath that hangs over his guilty head, as his deſires are as much to be ſaved from the contaminating nature of ſin, as from the condemnation of it, therefore he goes to Chriſt to have his mind purified by faith in his blood, being encouraged by thoſe words in *Heb.* vii. 25. *Wherefore he is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them:* And, indeed, we find that cleanſing grace is as precious and deſirable to the convicted ſinner as pardoning blood: So if Mr. Hunt meant by being too filthy, a ſoul's deſire to be ſaved in the filth of ſin, he ſhews himſelf a ſtranger to divine experience: Or if he meant too filthy for Chriſt to ſave, he ſhews his ignorance of the redeeming efficacy of the blood of Chriſt, which cleanſeth from all ſin.

CHAP. VIII.

A brief Explanation of Canticles ii. 1. *I am the Roſe of Sharon.*

THIS metaphor ſets forth ſome peculiar tranſcendent excellencies in the Lord Jeſus; Firſt, His tranſcendent beauty;—Second, His tranſcendent fragrancy;—Third, His tranſcendent bleſſings; theſe are all ſhadowed forth by this tranſcendent Roſe of Sharon.

Firſt, The Roſe of Sharon was a more beautiful roſe than the common roſes of the world, and therefore fitter to ſhadow forth the tranſcendent beauty of Chriſt, above all mankind, who is the *chiefeſt among ten thouſand.* Oh! the tranſcendent beauty of the Man riſen from the dead, in perſonal union with God, both natures in one perſon, the ruddy beauty, by whom Sharon's roſe was made with a peculiar excellency above all other roſes, to ſhadow forth his peculiar

excellencies, *who is fairer than the children of men*; the liveliness of his face in Heaven, his glory-complexion at the right hand of God, as he is the church's bridegroom, this Rose of Sharon shadowed forth his resurrection, beauty and exaltation.

Second, The Rose of Sharon had also a transcendent fragrancy, beyond the fragrancy and sweetness of other common roses; there was such an excellency of scent and sweetness in Sharon's fields, from this excelling production of those kind of roses, as perhaps there was not such another place to be found in the whole world.

So the sweetness of Jesus Christ, at the right of God, to all that have spiritual senses exercised to discern between good and evil, i. e. experience of that kind to take in the savour of his grace from the right hand of God. Oh! these experienced ones find such a transcendent fragrancy in the enjoyment of Christ's person and love, made known to their faith by the holy spirit to their souls, that there is not the like sweetness and satisfactory enjoyment to be found among all the sensual objects of the world; Oh! the virtue and influence of the love of Christ risen, it prevails and superabounds to draw off the soul from all bewitching fragrancies, the pleasures and enticing sweetness of this world. Oh! none can imagine the transcendent sweetness of Christ, except such professors as have found him in their souls.

This quickening is a savoury experience in our souls, an odour of sweet smelling savour in us that are saved: That we are risen together with him, and so we are made in that experience, as sweetly acted by the Holy Ghost, to seek those things that are above, where Christ sitteth at the right hand of God. Oh! then it is as Saints indeed that we have our right smell of this rose, but a dead faith cannot smell his fragrancy.

Third, The Rose of Sharon had a transcendent blessing above all roses in the world; all Canaan was a covenant-land, and blessed more evidently than other countries, particularly Sharon was a special place for roses of the best production, and was eminently blessed with that kind:—Sharon was a place famous for feeding flocks and herds, 1 *Chron.* xxvii. 29. and the evangelical prophet, with his eye upon the gospel, that foretold some spiritual and mystical application of this, in a way of grace by Jesus Christ to the church of God, *Isa.* lxv. 10. *And Sharon shall be a fold of flocks for my people that have sought me.*

Thus, as in Sharon literally, men kept their flocks of sheep; so Sharon's neighbouring roses were diffused sweetly in their balmy odours among the sheep walks; David, the shepherd, and therein a regal type of Christ, had kept his Father's flock in Judah; and, lo, the Sharon rose was by the Lord Christ, the holy shepherd that kept his Father's little flock, his church, the assemblies of his saints, who worship him in the beauty of holiness; for these have Christ's own gos-

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pel paſtures to feed in, where all the fragrant virtue and influence of his preſence comes, as the roſes did among the flocks of Sharon. He is, by the virtue of his fragrancy, through the holy ſpirit, the communion-roſe of ſaints, with peculiar ſweetneſs and delight between himſelf and his church, as ſhe enjoys him as the Roſe of Sharon. It is therefore Chriſt ſet forth in his exalted ſtate, and not in his crucified ſtate, that is here meant in the text. Now, if we take him in all his glory in Heaven, and you ſee him in all that full glory, even as he ſtood in the love of the Father from everlaſting, it is in this glory of his the ſaints ſhall have communion with him, but here darkly and imperfectly, till that which is in part is done away, then that which is perfect ſhall come, and then ſhall we know that Chriſt is the glory-kingdom-roſe in the midſt of the paradice of God, to be enjoyed in the tranſcendent beauty ſweetneſs of his glory-bloom, in the everlaſting Eden above, as his glory reigns in Heaven; yet he ſhall have in his church a thouſand years glorious open bloom on earth, from the amazing proſpects of his throne, and the whole earth ſhall be lightened with his glory, Amen, even ſo come Lord Jeſus Chriſt.

FINIS.

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